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RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

MARCH-APRIL, 1944



COMMUNITY TENSIONS AND INTERCULTURAL EDUCATION: A SYMPOSIUM

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Stewart G. Cole

Our Racial Situation in the Light of the
Judeo-Christian Tradition
Robert Gordis and William S. Nelson

Anti-Semitism

John LaFarge, S.J., Conrad H. Moehlman, and Henry E. Kagan

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Intercultural Education: Best Practices in
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Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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ANNUAL MEETING of the RELIGIOUS EDUCATION ASSOCIATION

PLACE

Meetings will be held in the First Baptist Church, Pittsburgh, Pennsylvania. The church is located on Bayard Street, one block off Fifth Avenue, near the University. Take any Fifth Avenue street car near the railway station going into Oakland.

TIME

The first meeting will begin at 7:30 Sunday evening, April 30th; the final session will close at 5:00 Tuesday afternoon, May 2nd.

PROGRAM

Religious Education in the War Torn World

Addresses:

Sunday evening, Religious Education in the Post War Program.
Monday evening, Forty Years Progress in Religious Education.

Seminars:

Four seminar groups will meet independently on Monday morning, Monday afternoon and Tuesday morning. See detailed programs for the seminars on pages 98-115.

Reports from the seminars, and the integration of their results into an overall view, will occupy Tuesday afternoon.

Annual Meeting:

The Annual Meeting of the Religious Education Association for the transaction of business and election of officers will be held Monday morning at 11:00 o'clock.

HOTEL ACCOMMODATIONS

Each person will make his own reservations at the hotel he prefers. Most persons do not need to be reminded to make reservations *some time in advance*. Convenient hotels are:

Hotel Webster Hall, 4415 Fifth Avenue, one block from the church. Rates are \$2.25 and up for single rooms.

Hotel Schenley, Schenley Parkway, two blocks from the church. Rates are from \$3.85 for single rooms with bath.

East Liberty YMCA, 122 Whitefield Street, ten minutes street car ride from the church, on Fifth Avenue cars Nos. 71, 73, or 75. Rates are \$1.00 and \$1.25 for a single room.

THE RELIGIOUS EDUCATION ASSOCIATION

59 East Van Buren Street

Chicago 5, Illinois

COMMUNITY TENSIONS AND INTERCULTURAL EDUCATION A SYMPOSIUM

FOUR TYPES of intergroup tensions are disturbing community and national morale in this country. They center about racial, religious, ethnic and socio-economic differences represented in local culture groups. Most of the conflicts have had a long history on this continent; they are now becoming somewhat acute owing to abnormal conditions incidental to global war. If democracy is to survive and mature as a forthright way of living of the American people, it behooves every American to learn to deal as intelligently with the psychological and socially corrupting forces in our midst as with avowed enemies in certain parts of Europe and Asia.

Aspects of two kinds of intergroup conflict are presented in this symposium. Negro and white contributors address themselves to that phase of the race problem that immediately involves their respective peoples. A Roman Catholic, a Protestant and a Jewish leader interpret certain factors associated in the widespread practice of anti-Semitism. All five treatments are set forth against the background of the Judaeo-Christian tradition, the oldest and strongest conditioning force in the making of the American culture pattern. The efforts of educators in public and church schools, who are achieving a measure of success in dealing with intergroup tensions, are reported in a series of three articles dealing with "best practices" in intercultural education.

Intercultural education is one among several basic strategies that need to be developed in order to deal effectively with the stresses and strains that are dividing the American people. Consider (1) the need for legislative action, local, state-wide and national, to make mandatory upon all citizens the practice of certain obviously necessary principles of action, if we are to remain one nation indivisible; (2) the necessity of managerial, labor and consumer representatives of industry affecting changes in the economic structure of this country in order to provide for all classes and peoples a more equitable opportunity to enjoy the advantages of the work world; (3) the responsibility resting upon members of all culture groups, dominant and minority alike, to express their respective in-group mores and folkways in such a way as to commend themselves to each other as good American citizens; (4) the moral imperative resting upon the church to lift its interracial and intercultural practices into closer accord with the superior code of social ideals that it professes; (5) the need for an increasing number of leaders in community and national life to give up their moral neutrality with reference to intergroup

injustices and inhumanities and to project social experiments in housing, recreation, adult education, youth-serving programs, free exercise of the franchise, and so on, in order to demonstrate that peoples of different races, religions, nationalities, and economic classes *can* share life as good and friendly neighbors; and (6) the challenge to leaders of culture groups, Negro and white, Oriental and Caucasian, Protestant and Catholic; Jew and Gentile, so-called "old" American and "new" American, "haves" and "have-nots", to cultivate personal friendships that may serve as bridgeheads across the chasms of intergroup strangeness and hostility, and thus become firm foundations upon which may be built the superstructure of an American society that proves the soundness of our national slogan, *E pluribus unum*.

Intercultural education may become an increasingly potent instrument for dealing with conflicts between race and culture groups. If so, public school and church educators need to give more attention to such problems as (1) conceiving more clearly the implications of sound democratic philosophy for the areas of intergroup behavior in community and national life; (2) thinking through the kind of American citizens we want to nurture in a democratic society constituting a plurality of subcultures; (3) shifting the teaching and learning processes from foci that tend to remain knowledge-centered to those that are life- i.e., interracially and interculturally-centered; (4) experimenting with procedures that affect the emotional aspects of pupil personality and thus condition them to entertain socialized attitudes as a primary test of good education; and (5) broadening the range of public school and church education to include all persons of all ages in the community in organized programs to learn the ways of intergroup democracy.

The Bureau for Intercultural Education, 221 West 57th Street, New York City 19, invites exchanges with educators in church and public school who are experimenting in any phases of the broad field of intercultural education.

Stewart G. Cole, *Executive Director of the Bureau.*

I

OUR RACIAL SITUATION IN THE LIGHT OF THE JUDEO-CHRISTIAN TRADITION

ROBERT GORDIS*

I

THE GREAT BASIC ILL of our civilization is the moral lag between profession and performance. For two thousand years the ideals of the Judeo-Christian tradition have been officially recognized as dominant. It would be captious to deny that the doctrine of the Fatherhood of God and the Brotherhood of Man has had a beneficent influence on human society. But its effect has been so partial as to lend color to the old "defence" that Christianity has not failed — it has never been tried.

The same moral lag becomes daily more obvious in that form of government based most directly on the Judeo-Christian ideal — political democracy. The desperate war for survival that democracy must wage today is, in large measure, the penalty it must pay for its failure to realize fully the goals of liberty and justice it has proclaimed. Democracy unfulfilled is democracy imperilled. The old proverb has it, "A chain is no stronger than its weakest link." For American democracy, the danger point is the treatment and position of minorities, whose relative weakness makes them the test of the sincerity of our professions. The peril grows increasingly acute for the foreigner, the Jew, the Oriental. It has, however, reached a critical phase with regard to the largest and most conspicuous minority group in our midst, the Negro. A totally submerged people may perhaps be

kept in subjection indefinitely through the exercise of force, but a people that has partially emerged will never be content to remain in the anomalous position which Talmudic law describes as "half slave and half free."

II

It is noteworthy that the three turning points in the Negro's position in America have been associated with wars. The Civil War saw the issuance of the Emancipation Proclamation, which abolished chattel slavery in the United States. The importance of this step cannot be overestimated, for it set into motion a process that has gathered momentum with the passing years. None-the-less, the history of the past eighty years has demonstrated the truth of James Oppenheim's lines:

"They set the slave free, striking off
his chains.

Then he was as much a slave as ever

.....
They can only set free men free
And there is no need of that:
Free men set themselves free."

Toward that goal the American Negro has been moving with ever greater determination.

The second milestone in the Negro's struggle for freedom came with the First World War. Here Negro blood, in common with that of other Americans, was poured out on every battlefield, many colored soldiers and groups distinguishing themselves for bravery. At home, the needs of the war economy absorbed a tremendous number of Negro workers into industries that had previously been barred to them.

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During the war period the promise of genuine equality of opportunity was frequently made to them and seemed about to be realized. Then came the post-war reaction. The Wilsonian idealism of the war effort lessened and the war boom turned into the post-war depression. As unemployment increased, marginal groups, and particularly the Negroes, were the first to be eased out of their new positions. In addition, organized movements, like the Ku Klux Klan, tried to complete by intimidation what impersonal forces were achieving all too successfully — the driving of the Negro back to his previous position of semi-servitude.

This time, however, the reaction encountered tremendous opposition among Negroes. The opportunities the Negroes had tasted and the dangers they had encountered no longer disposed them to submit passively to these trends. The history of the past two decades has, therefore, seen the emergence of the "Three R's" in Negro life — racialism, radicalism, and religion, and they all spell "revolt!" Such trends as the Garvey Back-to-Africa Movement and others, motivated by racial pride, bordered dangerously on chauvinism and frequently had a pronounced anti-white emphasis. Radical movements like Communism, as well as the pseudo-radicalism of various Fascist groups, struck roots in the Negro community. Various new religious cults, most of them numerically unimportant, but including also the Father Divine sect, came into existence. Their theological standpoints are not our concern now. Significantly, their success was always in direct proportion to the relief they offered from economic want and the sense of personal and group inferiority under which Negroes were chafing. Aside from all else, these trends of racialism, radicalism and religion illustrated the escapist mechanism from a social order increasingly unpalatable to Negroes. While the last tendency followed the traditional

pattern, the first two were new and militant and symptomatic of the urgency of the problem.

In the Second World War, the same process has taken place. Since Pearl Harbor, the Negro has been integrated into American life both on the battlefield and the home front. The President created the Committee on Fair Employment Practices and in his famous Executive Order No. 8802 laid down the principle that:

"...the policy of the United States (is) to encourage full participation in the national defense program by all citizens of the United States, regardless of race, creed, color, or national origin, in the firm belief that the democratic way of life within the Nation can be defended successfully only with the help and support of all groups within its borders."

The order has obvious implication for Jews, aliens, foreign-born citizens, Orientals, Indians, and Spanish-speaking groups, some twenty-two million inhabitants of the United States, but the crucial test lies in its application to Negroes.

While the original personnel of the C.F.E.P. gave evidence of the desire to attack the problem boldly, signs are already multiplying that the tide is receding. Order No. 8802 is being interpreted by some government agencies as "suggestive," and not "mandatory." In many instances labor unions have refused to admit Negroes to membership, while in others management has practiced anti-Negro discrimination. It is also alleged that discrimination has had its cause celebre in the case of Jewish Sergeant Alton Levy, who was demoted and sentenced to hard labor for protesting against patent injustice to Negro soldiers in army camps. While the army authorities have denied that this was the reason for Levy's court-martial and conviction, other disturbing phenomena are beyond dispute. In Hillburn, New York, white parents have refused to permit their children to attend the same public schools as Negro children. Doubtless, these respectable citizens would be scan-

dalized if it were suggested that they were not good Christians! Even more ominous has been the outbreak of riots in Los Angeles, Detroit, New York and other cities.

Unless all signs fail, efforts to drive the Negroes back to their pre-war position in American life will arouse far more violent resistance than the tendencies of revolt following the First World War. In his illuminating and fair-minded study, *New World A-Coming*, Roi Ottley tells of a Georgia-born Negro, Samuel Bayfield, who was being tried for draft evasion. When the clerk asked him where he was born, Bayfield told the court, "I was born in this country against my will!" Equally extreme, perhaps, is the distinction drawn by an octogenarian Negro, "when the old Negro was insulted he shed a tear; today, when these young ones is insulted they sheds blood." But far more significant was a meeting of sixty prominent Negroes in New York City called by the N. A. A. C. P. and the National Urban League to consider the Negro's part in the war effort. The group passed, with only five dissenting votes, a resolution introduced by Judge William H. Hastie, then civilian aide to the Secretary of War, that "the colored people are not whole-heartedly and unreservedly all out in support of the present war effort."

That is the essence of the imminent crisis in human race relations in our country. We may, however, take heart for the future, by seeing a symbol in the fact that in Chinese, "crisis" is expressed by the double ideogram of "danger — opportunity." Americans of the Christian and the Jewish faiths must overcome this danger by seizing hold of the opportunity offered by these trying times.

III

The teachings of the Judeo-Christian tradition leave no doubt as to what position we who follow this tradition must adopt. It is true that the classic texts

of both religions make little mention of Negroes as such, probably because there were few contacts between ancient Palestine and the darker races. The prophet Amos declares: "Are ye not like the Ethiopians unto Me, O Children of Israel?", a characteristic espousal of thoroughgoing equality for all races and nations. It is true that this noble utterance testifies not only to Amos' own exalted morality, but also to the existence of folk-prejudice against the darker-skinned peoples. But religious teaching at its best never compromised with these and other vestiges of the jungle psychology, which expresses itself in the dislike of the unlike.

St. Paul declared, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Galatians, 3:28). Unqualified by any theological doctrine, and therefore even more impressive, is the statement in Rabbinic literature, "I call Heaven and earth to witness that whether one be Gentile or Jew, man or woman, slave or free, the Divine spirit rests on each in accordance with his deeds" (Yalkut Shimeoni on Judges, Sec. 42). When the great scholar, hero and martyr, Rabbi Akiba, declared that the Golden Rule enunciated in Leviticus 19:18, (which is, incidentally pointed toward aliens in verse 34) was the greatest principle in Scriptures, Ben Azzai, his contemporary, retorted that a greater principle was implied in the passage, "This is the book of the generations of Adam," (Genesis 5:1), which indicates the unity of mankind (Midrash, Sifra on Lev. 19:18). The religious protest against group superiority is strikingly expressed in the Talmudic statement, "All men are descended from a single human being, Adam, so that no man may say, 'my ancestors are greater than yours'". (Sanhedrin 4:5).

Whatever the true etymology of the word "religion," it is clear that its basic function is *religare*, binding men to each

other and to their Maker. While some movements seek to better human relationships by emphasizing a conflict of interests, religion must labor, with no less zeal and sincerity, to proclaim the basic harmony of all men in their nature, impulses and aspirations, a unity rooted in the Fatherhood of God. That does not mean pretending that ignorance, selfishness and encrusted prejudices are non-existent or can be wished away. It means that these evils must be fought and overcome, in the conviction that injustice, whether conscious or unconscious, is a peril to the perpetrator no less than to the victim. Therein lies a contribution of the first magnitude that the Judeo-Christian tradition can make in the area of group relationships. Its primary obligation is to underscore the truth that *the Negro situation is basically a problem of the whites and not the Negroes, just as Anti-semitism is not a Jewish but a Christian issue.*

IV

Religious idealism, which was the motive power behind so much of the Abolitionist movement and other humanitarian causes, must again speak out with authority on the racial situation today. But before it may claim a right to be heard, it must be sure that its own hands are clean. It must, therefore, remove any taint of discrimination in religious institutions. The existence of separate Negro churches and, for that matter, of Negro synagogues, is perfectly comprehensible and even advisable, as agencies for the maintenance of racial tradition and social cohesion. But Negroes must be welcomed and made to feel at home in every house of worship, religious school and seminary, which speaks in the name of the Judeo-Christian tradition.

Nor will it suffice for religion merely to teach individual kindness to the Negro, or even "tolerance", with its unmistakable aroma of condescension. The church must not merely preach the abstract doctrine of human brotherhood; it

must apply this basic creed specifically to the Negro and other minority groups. This teaching must be in evidence, not only in the pulpit, but, what is often more potent in molding attitudes, in the religious school. Surveys completed several years ago by Drew University and other agencies, indicate that Anti-Semitic attitudes in adults frequently have their source in unenlightened instruction received in Sunday school classes, even in churches where liberal view-points were being expounded from the pulpit. Religious schools, Catholic, Protestant and Jewish, could do no better than to give courses geared to different age groups, on minority relations, drawing their sanctions from their specific interpretation of the Judeo-Christian tradition.

V

The function of a vital religious tradition is not exhausted by the practice of church organizations or even by their educational program. Religion must seek to implement its basic attitude, by uniting its efforts with those of all other agencies that are seeking to assure to the Negro the Bill of Rights. The Bill of Rights, as President Roosevelt reminded the American people in his recent stirring "Message on the State of the Union," is not a static but a dynamic concept, possessing implications beyond the explicit provisions in the Constitution. It will not be amiss to indicate the five rights most germane to the Negro's future in America:

A. *The right to vote.* The poll tax and other discriminatory methods for preventing Negroes from voting must be fought and eliminated from our political life throughout the nation. The extent of the problem is enormous. In the 1940 elections, only 20 percent of the electorate voted in the eight poll tax states in the South, as against 70 percent for the rest of the country.

B. *The right to education.* Great progress has already been registered in this

respect: from 1910 to 1943, the percentage of Negro illiteracy has dropped from 30 percent to 8, with much of the credit due the Julius Rosenwald Foundation. Between 1930 and 1940, almost twenty thousand Negroes were graduated from colleges, more than twice the total of the preceding decade. But progress in education without a corresponding extension in social and economic opportunities can only foment discontent and group tension. The right to education must lead directly to at least three other basic rights:

C. *The right to equal employment* is the most pressing need of Negroes in the post-war period. A recent survey by the editors of *Fortune* discloses that, by and large, managements employing Negroes regarded them as equal or almost equal to whites in intelligence, productive ability and regularity in attendance at their jobs. Given a genuine sense of belonging, Negroes, like all human beings, will soon respond with a new sense of responsibility as productive members of society.

D. *The right to adequate housing* is scarcely less fundamental than the right to employment in the healthy integration of the Negro into the pattern of American life. Stanley High once visited a Negro church in Chicago and saw a typical revivalist sign, "What Must We Do To Be Saved?" The answer was startling, "Beset by Rent Hogs, Over-crowded in Hovels — Come to the Housing Mass Meeting on Thursday Noon." One block in Negro Harlem is known as the "lung block," with a death rate from tuberculosis double that of white Manhattan. Twice as many Negro women die in childbirth as their white sisters. Practically every room in Negro Harlem houses an entire family. In most Negro communities throughout the United States, recreational and cultural facilities are rudimentary or non-existent. There is no need to elaborate on the tragic effect of such housing condi-

tions on health and morals and the menace they represent to the stability of the social scene and the solidarity of the American people.

E. Finally, *the battle against social discrimination* in all its forms must be fought unceasingly. Whenever this issue is raised, the rhetorical question is asked, "Do you want to marry a Negro?" The correct answer was given by Lincoln in his debate with Stephen A. Douglas. "Now I protest against the counterfeit logic which concludes that because I do not want a black woman for a slave, I must necessarily want her for a wife. I need not have her for either, I can just leave her alone."

It cannot be too strongly stressed that the rights of all minorities are a hollow mockery unless they be given *the right of spiritual self-determination*. Some persons containing varying proportions of Negro blood may wish to assimilate with the white community, many will wish merely to associate themselves with its cultural and social life, while others may feel impelled to strengthen their racial and cultural distinctiveness. In James Weldon Johnson's words, "there should be nothing in law or public opinion to prevent persons of like interests and congenial tastes from associating together, if they mutually desire to do so." Negroes should be free to choose whatever approach they prefer, as free men and women, created in God's image and endowed with His spirit.

The struggle for the Bill of Rights for Negroes and other minority groups has, of course, the Negro as its immediate beneficiary. But victory in this battle will mark an incalculable contribution to the permanence of American civilization and the vitality of the Judeo-Christian tradition. By giving Negro Americans a genuine stake in our democracy, we shall make them a bulwark of defense and strengthen their adherence to the religious and ethical ideals basic to our civilization.

II

OUR RACIAL SITUATION IN THE LIGHT OF THE JUDEO-CHRISTIAN TRADITION

WILLIAM STUART NELSON*

THE Judeo-Christian tradition is clear in its position on racial difference. It treats race as a matter of accident. What else can possibly follow from the doctrine of the fatherhood of God and the brotherhood of man? Just as the circumstances of life may conspire to make a child blond or brunette, short or tall, introvert or extrovert, so they may deliver to society men of one race or another. Climate, perhaps, is the arch conspirator here. The wise and good father knows no distinctions in his children because of the accident of height, or color, or temperament, and expects that his sons shall know none as among themselves. So the Father God enfolds all of his children to his heart alike without regard to race, and his sons are to know no difference among themselves on this account.

The most persuasive documentation of this view is the paucity of comment on race by Jesus. It is as if the principles he taught and the spirit in which he lived left no question as to where he stood. There is indeed no question except where self-interest adroitly and formidably beclouds the issue. Where Jesus did comment by word or act upon race, he left his meaning clear. The story of the Good Samaritan is an excellent illustration. The conversation with the Samaritan woman at the well gives further emphasis to the accidental role which race plays in the true Christian philosophy. Paul, who dwelt upon application more than his Master, dis-

avows any essential difference between followers of Christ whether Jew or Greek, bond or free, and declares that all nations are made of one blood to dwell on all the face of the earth.

While there are few Christians, including the most nominal, who would deny that race relations in America, with their gross injustices rising at moments to sheer brutality, are at fundamental variance with the Christian spirit, there are many among whom serious disagreement will be found with respect to the method of altering these relations. Christianity was born in a forthright attack upon the issues which it confronted. There were prophets and priests in the country preaching amelioration, advocating the patching of a little here and the mending of a little there — petty fixers. This was not the spirit of the founder of the Christian religion.

Jesus did not offer palliatives. He declared without equivocation that the wrong ought to be made right and in one or two noteworthy instances he set about to make it right. His earthly fate is some indication of his approach to wrong. Men do not spit upon gradualists, not to mention hanging them. He seemed never to feel that his leadership was so important that he must do nothing to offend his followers lest they rid themselves of him. An instructive instance of his method was his practice of associating intimately with the publicans and sinners. From this he could easily have excused himself on the ground that such was not the custom among his associates, that they should be given time

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to see the error of their ways, and that they would entirely misunderstand and, perhaps, repudiate him should he be so rash as to eat with men where tradition forbade.

This reformative approach to moral problems is not to be confused with irrational measures. It should be clear to all that there are those who are prepared for meat and those who require milk. The danger in race relations is that we prolong unnecessarily the weaning period. The Christian revolution might have been postponed for centuries or indeed forever by a conservative estimate on the part of Jesus as to what his times could stand. The great difference, one suspects, between Jesus and much of our Christian leadership in matters of race today is in depth of conviction and sheer personal courage. There is also the fact that the long history of Christian compromising in the presence of great moral issues has projected itself subtly into the modern pattern. From a robust, pioneering, almost fanatical first-century religion it has become in many instances a wobbly, conservative, platitudinizing institution of religion. Its institutional quality defines the point of its greatest departure from the Judeo-Christian tradition at its purest.

In matters of race relations it is evident that we must act today within the limits of today's possibilities. The error arises in our judgment of the possible. We tend to move in the hinterland rather than on the frontier of the possible; and we fail to realize our highest moral potentialities. Two or three years ago, a white man in the deep South remarked that the most damnable phrase used in that section with respect to race relations is "We have done the best we can under the circumstances." Such an "under the circumstances" philosophy can cover the most un-Christian irresolution and the most stupid fear.

The Judeo-Christian tradition demands vigorous action and some risk. The signs

of decay within it are fear, extreme caution, fine calculation of the immediate response, excuse-making, and satisfaction in comfortable, chanceless "progress." It is in the presence of such debility that so-called secular movements steal the moral initiative and the following of the people. There is ground for belief, moreover, that God himself may select these movements to further his ends in the moment of failure by his especially chosen instrument.

One of the sources of great concern to Negroes in America is the practice of racial exclusion in the churches. What the Christian community votes in its meetings, or publishes in its journals, or speaks from its platform makes very little impression upon Negroes in the face of the doors of multitudes of churches which are closed to them because of their race. They suspect that there is some truth in the story that God informed one Negro brother that he might well be resigned to exclusion from a certain white church since He, God, had been trying for years to enter it himself and had not yet succeeded. Religion will not forever remain pent in action-defying institutions however powerful and respectable they may have grown to be. To falter for the sake of present peace, security, and the protection of vested interests is to invite the bitterest breaking of the peace.

I have emphasized the departure of the church in matters of race relations from the genuine Judeo-Christian tradition. The individual Christian needs to examine critically his racial attitudes in the light of the demands of his religion. Very serious confusion results from thinking of Christians wholesale, that is, by cultures, geography, nations, or churches. Every Christian is a Christian by virtue of his own character. A man cannot be saved by joining a "Christian" crowd. A weakness of institutionalized religion is that membership in the church, in spite of the frequent accidental and

irresponsible means by which it is assumed, connotes a character in members which may be entirely absent.

What is the policy of the individual Christian industrialist with respect to employing Negro labor? What does the Christian member of a labor union say to membership on equal footing of Negro laborers? What is the attitude of a Christian statesman when faced with the problem of suffrage or office-holding by members of certain minority races? There is no end to such questions. The industrialist, union member, statesman each may admit that in these matters he falls short of the Christian ideal and will have to bear appropriate punishment for his sins. There is hope in such truthfulness. On the other hand, he may plead expediency and argue its consistency with Christian character.

This is the kind of subtlety which today threatens the very life of the Christian community. The only hope lies in a revolt against it. It is the kind of revolt daily gathering among the Negro people and a growing section of the white population. It is a revolt marked by decreased dependence upon traditional religious instrumentalities and a turning to economic, political, and social sanctions involving mass movements. It is a revolt including a substantial group of religious philosophers who in tracts of the times and substantial volumes and from the platform have explained and warned and prophesied themselves into a spiritual community which has little in common with institutional Christianity. If the genius of the Judeo-Christian method is forthrightness in the presence of moral issues, it is inevitable that it shall find an instrument suited to that method.

Among the seeming impossibilities which Jesus reconciled in himself and which thus are reconciled in pure Christian doctrine is the imperative to aggressive action and the imperative to the loving spirit. Here we see the great cen-

tral Christian doctrine at work in a most difficult medium. It is, nevertheless, the kind of medium for which this doctrine is designed. Jesus had the deepest and most sympathetic understanding of the order he was superseding and characterized its role as one of the greatest historical significance. He spoke modestly of his way as the fulfillment of what his fathers taught. His chastisements, however sharp, were in the spirit of the elder brother. He was never mean, revengeful, picayune. This is a great lesson for us in interracial relations.

One of the constant pleas of minority racial groups is that their weaknesses be understood sympathetically. Such a plea is fully justified. If Negroes suffer from economic or cultural lags, there are reasons for the most part beyond their control. Valid also, even if more difficult to comprehend, is the Christian requirement that suffering minorities understand persecuting majorities. Minority racial groups are fully justified in the use of every valid social instrument for securing justice. The courts have been established for such a purpose and should be employed. The ballot is presumed to give every man an opportunity to cast his weight into the scales of justice and he ought to use it or, if he hasn't it, move the world to get it. Buying and spending power is one's own and can be employed legitimately in the furtherance of one's cause. Mass protest is an instrument available to all who have the courage to use it, and its underestimated power should not be neglected by the oppressed. Nothing in our religious tradition forbids the employment of these means in a just cause. On the other hand, this religion condemns the use of these or any other means in a spirit of intolerance, hatred, vindictiveness. The grounds for this are many.

First, there is the problem of fixing responsibility for the sins of others against us. The forces which play upon an individual in the course of his life-

time are multitudinous and most often beyond his control. He is the creature of his home, his town, his country, his part of the country, the hour of history in which he came into the world. Granting some freedom, he is still doomed or blessed to a most significant extent beyond any choice he may make. What chance has a little white girl of six who is rebuked when she speaks of a "colored lady" and is told to call her "that nigger?" The hope was not very much greater for the southern white man who explained, "I ain't got nothing against niggers; I was 14 years old before I knewed I was better than a nigger." The awful facts of heritage and environment should temper our attitude toward our bitterest foe.

There is, in the second place, the very uncomfortable fact that for all of our own virtue in one relationship we are probably perpetrators of grievous injustices in others. A race, even as an individual, is not without sin. It is a commonplace that the most serious injustices are often perpetrated by members of a persecuted minority against each other and against innocent members of a dominant majority. The most aggressive seekers after rights for themselves have been known to be the most tyrannical withholders of rights from others. The category of sins of one race will always be applicable to the sins of some in any other race. This fact should in no wise weaken the determination of one group to be free from the oppression of another. It does prove that group hatreds are indefensible.

Finally, a persecuted minority faces the hard doctrine that its sins of hatred

can only serve to keep intact the vicious circle of antagonisms. It is no less self-defeating for Negroes to hate whites than for whites to hate Negroes. On the other hand, there is formidable correcting power in a sweet temper and quickness to forgive and to offer an enabling hand conjoined with skill and persistence in resisting wrong. These will not only break the back of opposition but also tear at the wicked heart. If faith in this is lacking, then there is no faith in one of the cardinal doctrines of the Christian religion.

The Right Reverend Monsignor Fulton J. Sheen, speaking January 2 on the Catholic Hour of the National Broadcasting Company, made a profoundly appropriate and eloquent plea for the uniting of Jews, Protestants, and Catholics in the presence of a great external foe to their religion and described that foe as atheistic, alien to our civilization, and a repudiation of the Christian tradition. An equally eloquent plea should be made to the adherents of these same religions to rid themselves now of a deadly foe within — the bias, apathy, implacableness that characterize the attitudes of millions of them in their relations with men of other races. That a common foe exists without is all the more a reason for the purging of our own ranks. The Judeo-Christian tradition faces one of the most critical periods in its entire history. A test as to whether it will serve the future as one of the world's great instruments of moral and spiritual creativeness is the manner in which it rises now or fails to rise to its real genius in the face of the problem of race relations.

III

ANTI-SEMITISM

JOHN LAFARGE, S.J.*

THE QUESTION of anti-Semitism is so grave, and of such immediate, practical importance that nothing should be neglected which may help to clarify it.

It is my belief, offered for what it is worth, that anti-Semitism can much more effectively be dealt with, if it is understood as something distinct from anti-Jewish prejudice, even though closely related to the same. A word of explanation may make this clear.

In the minds of a great many people, Jews and non-Jews, the two phenomena appear to be confounded. If people are prejudiced against the Jews, therefore they are judged anti-Semitic. Such thinking confuses the specific, unique phenomenon of anti-Semitism with a type of social attitude that, from its nature, is not peculiar to the relations of Jews and non-Jews. Inter-group prejudice is found in all types of group relationships: white and Negro, occidental and oriental, native and foreigner, etc.

The causes and manifestations of anti-Jewish prejudice, are, in general, the same as those which arouse prejudice against various unlike social groups, or which develop out of them. People will be antagonistic to the Jews as foreigners, or they will attribute to an entire group the weaknesses and anti-social characteristics of individuals, or they will be influenced by legends or legendary attributes, or economic rivalry will result in racial jealousy. People will generalize from unpleasant personal experiences. They will manifest towards the Jew the spirit of vindictiveness which, under other circumstances, they show to the Negro or the foreigner. Such conduct

finds its unfortunate issue in immoral or illegal discriminations. The prevalence of anti-Jewish prejudice is the natural breeding ground for anti-Semitism, but it is not yet the fullfledged article.

By anti-Semitism I would understand a distinct phenomenon or movement which is marked by the following traits:

1. A *positive body of ideas*: an ideology, in the full sense of the term. This body of ideas or doctrine busies itself with ascribing to Jews or to Judaism the origin of all, or nearly all, the social ills of the entire world. It is a distinct *Leyenda Negra*, or Black Legend, applied to the Jews, as Anglo-Saxon mentality has been prone to apply the *leyenda negra* to Spaniards and people of the Latin races in general.

Hitler and his prophets have embellished and enriched the ideology of anti-Semitism by skillful manipulation of the Racist idea, which has its peculiar appeal to a materialist generation ready to interpret human things in the light of immediate impressions and sensations. He has been further aided by his appeal to Hegelian historic dynamism, so that the Jews are represented as a cause of all the social ills of the world and likewise as obstructing the cleansing and ennobling processes of history.

Where the racist idea takes root, as it does with certain segments of our American population, this particular philosophy of anti-Semitism finds a readier entrance. But nevertheless, the basic mark of anti-Semitism remains the notion of an historical scape-goat.

2. A *consistent policy* derived from these ideas. Such a policy denies to Jews the exercise of fundamental human rights, as citizens, and as human beings,

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because of the aforesaid belief in their essential harmfulness to society.

3. The third element, which seems to be inseparable from genuine anti-Semitism, is the *active propagation* of these ideas and furthering of these policies. Anti-Semitism is essentially a movement, not a mere philosophy.

In view of this distinctive character of anti-Semitism, as a body of ideas and as a movement, it would seem to be impractical to ascribe it solely to vulgar racial prejudice — although vulgar prejudice is an aider and abetter of the anti-Semitic movement. Nor can it be ascribed merely to religious differences, no matter how profound. Like all things expressed in human language, such differences can be distorted into an excuse for anti-social conflict which of themselves the differences in no manner warrant.

Nothing can excuse a thing intrinsically wrong and hateful — but there is a certain explanation or occasion for anti-Semitism in the fact of the mysteriousness of the Jewish people: the inexplicability, by any commonly known historic standards or ethnological analysis, of their continued existence, as a people, over many thousands of years; their sense of unity and fellowship despite all differences of culture, language, social condition and individual beliefs. In the thoughtful and humble mind such a phenomenon inspires wonder and reverence, a sense of the Providence of God working out its plans through the ages with the Jewish people as with the rest of the world. But upon the sensual, the proud, the egotistic or the irreligious mind, the same phenomenon may produce a quite contrary effect, and rise to a resentment, which seeks to rationalize itself through a fantastic theory.

The practical problem offered by *anti-Jewish prejudice* is challenging, but it is largely akin to the problem presented by other forms of inter-group or inter-cultural antagonisms. Its remedy is found in

the use of the same methods and techniques which apply in these other instances. These will obviously include: the education of the public in a sound philosophy of human rights; replacing misinformation with the truth about the respective minority group; building up the religious and moral vigor of the minority element itself, thereby increasing its own social adaptability; the enactment and wise observance of impartial, deterrent laws against discrimination, without placing an undue reliance upon the same. These, and all other matters that help to confirm sound relationships in the community and to establish moral and healthful contacts, will aid in the elimination of anti-Jewish prejudice in the future as they have helped towards its elimination in the past.

All attempts to deal with *anti-Semitism*, however, are bound to fall short if they underestimate the psychological appeal and attractiveness of this ideology. Anti-Semitism offers to the human mind and emotions three very engaging things.

First, it offers a tremendous *emotional release*. This is particularly dangerous in a time like ours, when normal, healthy emotions are frequently stunted by the demoralization of family life, the drabness of an industrialized existence and the tendency to seek ever greater and greater excitement. Social psychologists have observed that one of the main contributing causes to the terrible lynching evil is the quest of excitement in the emotionally starved communities of our Tobacco Road countrysides and villages. Anti-Semitism gives people such excitement, in a strong and heady dose. Furthermore, the campaign of *combating anti-Semitism*, the *emotional anti-hate movement*, provides also a type of excitement which is skillfully utilized by exploiters of the popular passions, and publishers of some of our supposedly anti-hate dailies.

Secondly, anti-Semitism offers a certain *intellectual satisfaction*. The modern

mind is bewildered and confused by the terrible complexity of history and contemporary events. But the doctrine of the genuine anti-Semites offers to the inquirer a simple explanation of the structure of history. History is seen to be a conflict of the bulk of the human race with the Jews. All history's mysterious movements, its curious contradictions and vagaries, can be unraveled without let or trouble by the simple process of throwing all blame upon the Jew. Furthermore, small and immediate annoyances are explained in this way. We "know" why the OPA bites, why taxes are high, etc.

Finally, anti-Semitism provides in a distorted fashion, a *substitute* for religion itself. It has its own doctrines and codes of conduct, its own mysticism, in common with other revolutionary movements.

Anti-Semitism, therefore, can only be dealt with by a program which counters it thoroughly and effectively on these three points.

Indirectly, anti-Semitism is combated by providing for our youth a normal, emotionally healthy and non-frustrated life, which is another way of saying that anti-Semitism is a punishment of the community or nation, or of other nations for permitting the same, for the growth of unemployment, frustration, and personal demoralization. Mere economic reform, however important, is not sufficient to remedy this condition. The roots of anti-Semitism are found, too, in the disordered condition of the home, in the lowering of moral standards and a perverted sense of values.

Directly, an intellectual exposure of anti-Semitism should not be neglected. Mere denunciations of anti-Semitism, however, are apt to produce an effect contrary to that which is desired. They

create an atmosphere of unreality, and are often in contradiction with petty human weaknesses that are daily observed.

As an essentially anti-religious movement, however, its most specific remedy is to be found in religion itself. Anti-Semitism is not compatible with an integral version of Christian teaching. Indeed, as the development of the Hitler movement has abundantly shown, anti-Semitism is finally unmasked as a subtle attack upon Christianity quite as much as upon Judaism. This has been brought out with emphatic repetition and great clearness by the authorized teachers of the Catholic Church as well as by a great number of non-Catholic theologians and philosophers since the advent of the Hitler regime. Hence, I see as the most complete and effective remedy for anti-Semitism the widespread understanding and the practical application of the Christian teaching, first, with regard to men in general, in the matter of human worth; secondly, the genuine Christian teaching as regards the historic dignity of the Jewish people themselves and the Jewish heritage of Christianity.

Speaking from the inter-cultural standpoint I believe the task in our local communities is twofold:

First, to do all we can, by well recognized intercultural techniques, to eliminate *anti-Jewish prejudice*, as the breeding ground and likewise the spawn of anti-Semitism.

Secondly, to warn all concerned, Jews and non-Jews alike, against a false and facile optimism with regard to anti-Semitism, as we should likewise warn against an equally false and dangerous pessimism in its regard. It can be cured, it can be prevented. But its roots are deeper than may at first sight appear.

IV

CONTEMPORARY AMERICAN PROTESTANTISM AND ANTI-SEMITISM

CONRAD HENRY MOEHLMAN*

THE CONTEMPORARY American Protestant is bewildered. How could Nazism come to birth and thrive so lustily in the cradle of the Reformation? How could Christian Germany accept Hitler as a Messiah? How could Niemoeller remain silent until Hitler collided with his particular brand of Protestantism? Indeed, how could Baptists schedule their world congress to meet in Berlin fourteen years after the Nazi party had begun operations in Germany?

How can anti-Semitism be permitted to engage in so much preliminary spade work in the United States at the present time without any effective Protestant opposition? In 1942 a leading American religious cult thus pointed the finger of scorn at orthodox Christianity: "The Christian churches and nations have for many centuries ground the House of Israel with the iron heel of oppression. They have robbed, driven and slain the covenant people of God, the chosen people of that same Jesus of Nazareth whose precepts and example they profess to follow."

Long ago, from motives of self-protection and self-preservation, American Protestantism should have abandoned its indifference and become an arsenal of Christianity against the crypto-anti-Semites among us. For our American way of life derives from the Graeco-Roman and Judaeo-Christian traditions, and anti-Semitism has always in the end revealed itself as a pincer movement against this inheritance. The attack upon the Jew of Germany became an attack upon the Christian Jew, the Old Testament, the New Testament and the var-

ious kinds of Christianity in Germany. If both German Protestantism and German Catholicism had appreciated this inevitable sequence in the early twenties, Nazism just could not have sent its roots into the soil of German *Volkstum*, and the world would have been spared this immersion in blood.

I

The stupidity of so-called "Bible Protestantism" might be laughed off, if the consequences did not always prove baneful. Romans 13:1-7, the classic proof-text of the German Protestant interpretation of church-state relations, has exacted a heavy toll from Luther, and should be set aside as unworthy of twentieth century Christian approval. German orthodoxy by refusing to mix its religion with politics opened the sluice gates to Nazism. German Protestantism has never liked "activism" in Christianity. The social application of the principles of the gospel of Jesus has been frowned upon over there. Surely such a lover of Germany as Walter Rauschenbusch cannot be accused of unfairness toward the "Fatherland." But in 1900 he wrote: "Religious life in so far as it affects political life in England is the humanitarian democracy begotten by Puritanism. German religion has been taught to confine itself to the inner life, the family and the personal calling. When religion affects political action in Germany it is by ecclesiastical considerations rather than by an ethical spirit. . . . Germany does not appreciate a nation getting angry about the Bulgarian or Armenian atrocities or enthusiastic over universal peace. . . ."

Precisely, and thereupon the deluge which is Nazism. American Protestant-

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ism must dare apply to the glaring inequalities of the races in the United States, the "thou shalt love thy neighbor as thou shalt love thyself" instead of teaching in its textbooks on a "Christian interpretation of history" that by divine fiat the Negro is inferior to the white man and the Jew is forever under the curse of Matthew 27:25.

II

A more serious postulate of American Protestantism is the slogan: "This is a Protestant country." Complacent German Protestantism sang that chorus over and over again in the early twenties! With over ninety-seven per cent of its population inscribed as members of the state churches, with the best courses in religious education the world over taken by all German children, with few Germans leaving their churches — ah, Germany was the Christian country! And yet, for over a century *Volksreligion*, not Christianity, had been the genuine religion of the German people.

Wave after wave of the "people's religion" had rolled over Germany but the Christian churches dreamed on. The first wave was characterized by romanticism, individualism, liberalism with Fichte transformed by the defeat at Jena, a forerunner of national socialism, with Hegel's "the State is the divine idea as it exists on earth. . . . All the worth which the human being possesses, all spiritual reality, he possesses only through the State."

The second wave of *Volksreligion* already contained the cult of antiquity and racialism. Gobineau, the Frenchman, gave it the pushoff: "Races are unlike and unequal; the white race is most significant; the German race is the most significant white race." What Luciferian strategy! Gobineau, "discoverer" in the 1840s of the racial theory exploited to the full by Hitler and Rosenberg! Languarde followed, with his "German Christianity" including elements of Wotanism, but he was not a fanatical Jew-baiter.

Thereupon Richard Wagner (turning sour after the revolution of 1848) incorporated *Volksreligion* in music. He who prior to 1848 could emphasize optimism and write a life of Jesus, later stressed pessimism and turned toward Buddha.

The third gigantic wave of *Volksreligion*, the comber, then began to roll in. Court preacher and politician Stoecker urged anti-Semitism upon Germany and Houston S. Chamberlain, "renegade Englishman," son-in-law of Wagner, composed that awful "Bible of racism", the notorious *Foundations of the Nineteenth Century*, which ran through almost a score of editions. Jesus now ceased to be a Jew and became an "Aryan." The Kaiser was so impressed that the "Bible of racism" became a "decisive influence on a whole generation of young Germans and the inspiration of the entire Nazi literature." For seventy-five years German Protestantism was dreaming about ecumenicity, for a decade and one-half listening to Barth while *Volksreligion* was placing bombs under the foundations of Christianity.

In the United States Catholicism constitutes about a good one-seventh of the population and Protestantism less than one-fourth *on optimistic assumptions*. The real religion of Americans is "democracy." Hitherto our democracy has rested upon the Judaeo-Christian and Graeco-Roman traditions. But expert propagandists have lately been at work among us stirring up the same racial and religious hatreds that preceded the birth of Nazism over there. Should not American Protestantism become seriously aware of the systematic poisoning of the religious arteries of our democracy by filthy racial slogans before it is too late? Actually American Protestantism still sleeps soundly on after all these signals of distress from abroad.

III

The regular American Protestant churches know next-to-nothing about the

American crypto-Nazi underground where blood-guilt accusations and the spurious Protocols are at home. Some Protestant groups openly promote these vile slanders. But accusations of blood-guilt were originally a Roman pagan invention against second century Christians, becoming only later an accusation of orthodox Catholics against the heretics and much, much after this, a Christian invention against perfectly innocent Jews. Has Protestantism no duty in regard to the resurrection of such infamous slanders in contemporary America?

Every informed Protestant knows that the "Protocols" came from a political satire published by the exile, Maurice Joly, in 1864, written in no relation to Jews." What causes every American Protestant to hang his head in shame is that Theodore Fritsch of Leipzig translated the American concoction known as *The International Jew* into German for propaganda purposes. American exploiters of the faked "Protocols" had secured their publication in an American magazine whence they returned to Germany to be employed by Hitler against the Jews.

IV

For over a century historical method has been applied to both the Old Testament and the New Testament, but it is getting into American religious education very slowly. What Sunday school teacher would dare teach the now recognized historical facts about the trial and death of Jesus? Instead, each pre-Easter season brings new and better movies dramatizing the medieval tradition. Any recent critical translation of the New Testament definitely lets Pilate place Jesus upon the judgment seat as climax to his mockery of the Nazarene, yet Sunday school leaflets and preachers' homilies let Jesus stand before Judge Pilate in pre-historical method style. If this point needs further elaboration, see *The Christian-Jewish Tragedy and Protestantism's Challenge*.

But if denominational boards or religious education are too timid about stating the facts, the individual Protestant should be able to muster the moral courage necessary for his personal confession of sin. Albert Schweitzer was brave enough to confess the wrongs of the white man against the Negro, and went to equatorial Africa to make atonement for those crimes. What prevents many a Protestant from doing likewise?

Let's be specific. In 1919 a Protestant minister appeared before a federal investigating committee and testified that he considered the so-called "Protocols" authentic. In his testimony he unwittingly repeated baseless accusations for this reason: "Now I have no animus against the Jews, but I have a great passion for truth." Really? Then why a quarter of a century later with all the newer data available should not the original statements be publicly withdrawn, especially because that testimony became the source of numerous Protestant pronouncements along the same line — pronouncements which still do much injury to American Judaism. The great American manufacturer expressed regret for the injury done "unwittingly" by him: "I confess I am deeply mortified that this journal . . . has been made the medium for resurrecting exploded fictions, for giving currency to the so-called 'Protocols of the Wise Men of Zion' which have been demonstrated, as I learn, to be gross forgeries. . ." Well, how about a correction by the clergyman in question in the *Congressional Record*?

In contrast to this Protestant refusal to recant an error, let an Associated Press dispatch from Denver this Christmas season be quoted: "Hitler would not understand this. Jewish enlisted men and officers of Denver's Lowry Field were urged today by Chaplain Sidney M. Berkowitz to volunteer for all detail and special duty December 24 and 25 so Protestant and Catholic personnel would have ample time to celebrate Christmas."

V ANTI-SEMITISM

HENRY E. KAGAN*

ANTI-SEMITISM is a mental disease. In its more violent manifestations, it is confined to nominal Christians. Until Jew-hatred is more widely recognized as not merely a fruitless compensation for frustration but as an unsuccessful rebellion of the mind against reality, harmful in extreme to those Christians possessed by it, one can expect little permanent improvement in Christian-Jewish relations.

Ever since emotional derangements have come to be more and more clearly defined as specific illnesses subject to treatment, considerable progress has been made in the elimination of mental disturbances. Though still a young science, psychiatry can record certain achievements: first, because it recognizes that mental disturbance is an abnormal condition doing the patient no good; second, because it attempts to analyse how the patient arrived at his stage of emotional unbalance, and third, because it makes an effort to bring the patient back to grips with reality. Despite whole libraries of analytical literature on the subject of anti-Semitism, little progress has been made in its alleviation because the first essential step has been overlooked, namely, the admission that anti-Semitism is a mental disturbance detrimental to the anti-Semite.

There are so-called explanations of anti-Semitism. We are told that Jews are hated because they were "Christ-killers", or because they are responsible for the secret powers and diabolical curse

of money; they are feared because they are strange outsiders and will pollute others with their inferior blood. These confused religious, economic, sociological and racial reasons for anti-Semitism are no reasons at all. To be reasonable, a reason must have some logic. The testimony of facts refutes each one of these so-called justifications for anti-Semitism.

That anti-Semitism defies logic is given evidence daily in the irrational contradictions of the anti-Semite. He blames the Jew for being at one and the same time a capitalist and a communist, a traditionalist and a radical, of being a clannish and a social climber, of being an inferior, unproductive parasite and the superior, over-cultured controller of the world, *et cetera ad absurdum*. The more absurd the lie, the more believable to the anti-Semite. He resents any effort to make him consider an individual Jew as a person to be judged on his merits or demerits as a person. The word "Jew" is a stereotype in the anti-Semite's mind by which he pre-judges all Jews, a symbol which he manipulates at any given moment to satisfy his changing grievances. If there were such a paradox as an honest anti-Semite, he would explain his animus against a Jew with these words of Shakespeare: "I have no other but a 'woman's reason': I think him so because I think him so."

More pertinent than all the "reasons" for an understanding of anti-Semitism is the unhappy fact that frustrated individuals have a need for fearing and hating somebody. When, for the lack of talent, the average person cannot satisfy his ambitions, the standard for which is established by his envy of those whom

*Rabbi, Sinai Temple, Mt. Vernon, New York. By special permission this article appeared in the February 1944 issue of *Thy Kingdom Come*.

he considers successful, he refuses to admit his own limitations. When the average man is victimized by complex circumstances beyond his control, he is impatient with explanations of the real social and economic cause of his troubles. Disillusioned about himself and confused about the world, he cannot bear the thought of his impotency. It does him some good to find temporary release from his depressive feelings of frustration by holding an innocent scapegoat responsible. For his convenience there is available the ubiquitous Jew who can usefully serve him as an object of hate. The simple truism that because it is different a group is not necessarily harmful does not appeal to the anti-Semite, for this reasonable argument would deprive him of his release.

So long as history has fated the Jew with being the minority within the Christian majority, even if every Jew were an angel, the anti-Semite would still find the need and therefore find "reasons" for hating him. This fact disposes of the naive solution frequently offered by well meaning Jews and Christians to the effect that if Jews improved their manners, anti-Semitism would disappear. Those who say "some of my best friends are Jews" dislike Jews none the less; and Jews with the most impeccable etiquette and irreproachable honor are still barred from certain hotels and country clubs.

However, any Jew who rejects his own responsibility for self-improvement, on the non-moral grounds that no matter how good Jews are anti-Semitism persists, is himself succumbing to the illness of frustration. For their own self respect, Jews should always seek to raise the ethical and cultural level of their group. For their own dignity and inner stability, they should not minimize but strengthen their Jewish religious loyalties. For their own economic normalcy, they should encourage deurbanization and deconcentration from the middle class. Jews should do all this, despite the

fact that whatever Jews themselves do they will not appreciably diminish anti-Semitism.

From the foregoing, any expected decrease in anti-Semitism would seem to be unfounded. The situation would be hopeless were it not for the shock that, at long last, has come to many anti-Semites in the twentieth century. It is encouraging to know that some forms of mental disorder have been alleviated by the "shock treatment". Though the propaganda of Nazism has spread the disease of anti-Semitism, the horrifying deeds of the Nazis have shocked many Christians out of their delusions about Jews. After it embroiled the whole world, Nazism revealed itself to be secondarily anti-Semitic and primarily anti-Christian and anti-democratic. As long as it could hide behind two thousand years of popular prejudices against the Jewish minority, the real intentions of Nazism were not detected.

Exploiting imaginary fears and indoctrinated hatred of Jews for the purpose of preserving or securing undeserved political and economic power, is an old successful trick. It is true that the exploitation of anti-Semitism by Czarist officials to conceal their own corruption was exposed when the "Protocols of Zion" were proven to be a forgery. The trial of the innocent Jew, Dreyfus, revealed the treason of military and church reactionaries against the French republic. But the effects of these revelations were too localized profoundly to awaken democratic Christian society as a whole to the realization that anti-Semitism was being used to block its own progress.

It took the Nazis, with their German talent for abstractions, to create out of anti-Semitism a complete philosophy of life and action with which the enslavement of the entire world was to be achieved. The triumph of Nazism was to be consummated by a "transvaluation of values," when the Superman would finally rid himself of the Jewish infec-

tion of Christian ethics which had lowered the resistance of this virile Aryan to those unmanly ideas of mercy, equality, justice, freedom and peace.

The average person is now aroused to a determined defense of democratic Christian values against this Nazi challenge. But, as yet, the average Christian has not made a clear association in his own mind between his defense of his cherished traditions and getting rid of his own Jew-hatred. The observation that the Nazi effort to liquidate the Jews has had as its net result not merely the death of millions of Jews but the death of many more millions of non-Jews, may shock the Christian, including the Christian German, into this association between his own well being and the well being of his Jewish neighbor. One lesson this war could teach is that the protection of the natural rights of the Jewish minority is not merely a domestic issue but a matter for international concern, for in the persecution of Jews anywhere, the world should see the warning signal that trouble lies ahead for everyone everywhere.

Supported by international court and police, the international outlawry of legalized anti-Semitism will discourage physical harm and civil disabilities against the Jews. However, to rely upon this necessary procedure for the abatement of the less violent forms of anti-Semitism, would be unrealistic. Since the real basis of anti-Semitism is frustration, its fundamental alleviation lies in the establishment of the Four Freedoms, more particularly the Freedom from Want. In economic security there is less unfounded fear of the "stranger".

The effort to establish a new "bill of economic rights" calls for the concession of certain privileges by all vested groups within the nation and the concession of certain prerogatives by the sovereign nation itself. Because of the fears which this program may arouse, one may anticipate a post-war recrudescence of

Jew-hatred. Thus, those who resent an improvement in the lot of the Negro are already calling this just demand "Jewish radicalism"; those who oppose international government for peace try to discredit this movement by calling it "unpatriotic Jewish internationalism." We may expect the reactionary, who wishes to oppose the contributions which the peace should make toward the betterment of the common man, to exploit whatever post-war disillusionment there may be by calling the war a "Jewish war".

In the slow process of the struggle for those economic and social goals for which he is indeed fighting this war, the common man must be on guard lest he be detoured again by false sign posts which his enemies use to "divide and rule". His best safeguard during this period lies in those educational preventatives which at least can keep his own mind from becoming his own enemy. Secular education must help him face the facts of reality and religious education must help him face the fact of himself.

Public and parochial schools should deliberately undertake a program for true Americanization, which means not tolerance but an acceptance of difference in culture and creed as natural and an appreciative knowledge of and respect for all of the variety of historical groups which make up America.

The church must help the Christian confront his own divided personality. In him there wages the conflict between the conscience of Christ and the complex of hate. As Freud and Macmurray have propounded, instead of facing the embarrassing admission that it is he himself, who is in constant rebellion against the moral restraints of his own religion and its obligation of loving his neighbor as himself, the Christian resents the Jew, whose people are so intimately associated with the establishment of this troublesome religious consciousness in the Western world.

VI

EVEN UNTO THE YOUNGEST: An Interpretation of Intercultural Education

RUTH CUNNINGHAM*

IDON'T like Marie. Her clothes is dirty!" This is the evaluation of a playmate by four-year-old Ann in a child care center. Here is a good start toward intercultural misunderstanding. It can easily grow to, "I don't like Tom. His skin is black." Or, "I don't like Fritz. His father is a German." Or, "I don't like Sally. She goes to a different church."

We deplore little Ann's attitude toward her playmate. We may tell her she is naughty to talk that way. *She* is naughty? Hasn't it occurred to us that *we* taught her the attitudes she has?

Very young children have no prejudices. They favor those who give them comfort and affection and fear those who threaten their security — basic attitudes which may shape future prejudices; but prejudices such as those concerning race or social position are learned only as children are taught them. Some prejudices are well learned by some children by the time they enter elementary school. Many vicious attitudes are held by some children by the time they leave the elementary school. How does it happen? What can we do about it? How can we teach desirable attitudes?

The development of attitudes is so extremely complex and intricate that no brief discussion can hope to treat the matter adequately, but we can examine some of the more important ways in which we can help elementary school youngsters develop sane viewpoints.

Respect The Person In Personality

Let us stop and look at Ann's re-

actions. She says she doesn't like Marie because her "clothes is dirty." From as early a time as she can remember, she has been taught that it is "nice" to be clean and "not nice" to be dirty. It is quite possible that her mother said, "People don't like little girls who are dirty." Is it not to be expected then, that she decides that she, to be virtuous, must scorn Marie who is dirty? The logic is clear.

Does it follow that we avoid teaching Ann the virtues of cleanliness? Not at all. It is not that we have taught her too much but too little. We have failed to help her distinguish between people and their attributes and actions. In other words, our job is to help Ann learn that she can like Marie, as a person, even though she may not like her uncleanness. We like kittens, but we don't like their scratching. And we like you, Ann, though we don't like your attitude toward Marie.

This may seem to be an abstraction difficult to teach children, but skillful teachers are demonstrating daily that it can be taught, even to the youngest child in nursery school. Children are able to grasp abstract ideas at a much earlier age than adults realize. Any four year old will tell you that he likes wagons but prefers red ones to blue ones. He clearly understands "redness", and does not confuse this concept with the wagon itself. In the same manner, the person of Marie may be distinguished from her uncleanness, or naughtiness, or goodness.

Simple as this idea is, it is one frequently overlooked by those who would teach respect for personality to children. Unless we take this step first, our young-

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sters are thrown into confusion by the praise and blame with which we try to guide their behavior. When we do take this step, Ann may learn to say, "I like Marie, *but her clothes is dirty*." Someday, when she is a little older, Ann can make still more careful judgments and will be able to understand reasons why some youngsters have a harder time being clean than others. Still later, she may take action for improved housing, better sanitation facilities and adequate child care.

We Have Much in Common.

One of the mistakes made by many parents and teachers is to overplay the drama of certain types of differences. It is easy for us to make a child aware of the "quaint" qualities of the little Chinese children, or the "queer" customs of the little Dutch boys and girls. In trying to make material interesting to children, we have tended to make other peoples seem strange and inexplicable. In teaching children to know and respect other people, we need to help them discover how much like other people we are, and how similar they are to us. We need to start by helping youngsters realize how much we have in common with each other, how like are our wants and needs.

We Are Not All Alike.

Teaching our likeness to other people is not the whole story, however. Fortunately, we do have differences. If a child has first developed a feeling of oneness with others through realizing similarities, he may be led to look upon differences with understanding. However, in bringing differences to the attention of children, we frequently make the error of over-emphasizing certain differences. The differences we choose for attention are apt to be either those which are dramatic, as discussed above, or those about which we have the greatest fear that there may be misunderstanding. For example, in the former type we discuss the "funny" wooden shoes worn in Holland, and in the latter, we choose to

discuss the coloring of the Negro. Such emphases give an unfortunate focus to particular types of differences.

One wise teacher with a first grade group introduced the matter of differences by playing a record by a famous Negro singer. After the music had stopped, she told the children that the beautiful song had been sung by a Negro, and asked, "Do you know what is meant by 'Negro'?" The children all knew that Negroes have dark skins. Then she went on to ask, "Who in this room has blue eyes?" The children named them. And "Who runs fast?" and "Who is tall?" and "Who has curly hair?" The children loved the game. Finally, when the teacher explained that we are all "different" in some way, and that some people with certain kinds of differences are called Negroes, there was no more stigma attached to the differences of Tommy, who is a Negro, than to those of Mike, who is a red-headed Irish youngster, or those of black-eyed Tony. Recognition had been given to the differences but in a setting which gave perspective to such differences.

With older children, when the matter of differences of race may be introduced as a problem, such racial differences may be given an appropriate setting by placing them with other types of problems due to differences, such as those growing out of the differences between rural and urban groups, people living on different sides of the tracks, people of different occupations, men and women, youth and adults, Democrats and Republicans. In such a setting, the focus may be directed immediately to *ways of solving* such problems, rather than to the unique nature of the differences themselves, for differences will be seen to be the usual rather than the unusual. It is true that some of the problems are more difficult to solve than others. The youngsters will recognize this, but they can be led to see that there is much in common in the methods to be employed in resolving difficulties due to differences.

Each Makes a Contribution

When children have learned to see differences in perspective, they can then be helped to understand how differences make contributions. They can learn why differences in cultures have arisen and can evaluate these differences as means of enriching the lives of all of us. Some teachers need a word of caution here, however. Assembly programs, pageants, and other programs designed to indicate the contributions of various groups may be undertaken too early in the program of intercultural education. They may merely give emphasis to the "queerness" of other people, as suggested earlier, unless there has first been adequate preparation for understanding and appreciating differences. Too often a teacher will rely on this type of program only to be frustrated and disappointed when she does not achieve the results for which she had hoped. Too many children have been humiliated by being "exhibited" in foreign costumes which their classmates ridiculed because they did not know how to accept what to them was out of the usual pattern of normal things. Too many children have learned to believe that everyone but themselves is "funny" because others sing songs with odd tunes and peculiar words, dance in a strange manner, and eat peculiar food. Thus we may be teaching undesirable attitudes in our attempt to build appreciation, unless we understand how children react, and recognize when they are ready for certain experiences and when they are as yet unprepared.

Attitudes Are Contagious

Probably no one factor is so important in the teaching of intercultural education as the attitude of the teacher herself. No teacher who lacks respect for the personality of the youngsters in her group can hope to teach respect. And this respect must hold all of its true, deep meaning—respect for the boys who fight and use naughty words, for the irritable and "fidgety", for those who find it hard to pay attention, for those who are slow to

learn, for all as people of worth each in his own right.

There is a story about a county superintendent visiting a rural school which serves as a good illustration. As was his custom, the superintendent asked the teacher to call upon the best reader in the class to read a passage for him. He asked that the best in arithmetic recite the multiplication tables. He quizzed the best in history on the dates of the Revolutionary War. And so on, until he had exhausted his fund of questions, and until most of the children had undergone one ordeal or another.

But he noticed a big awkward boy in the back of the room who hadn't been called on, and he asked "Can't he do anything at all?" "Yes," the teacher replied, "Tom is our expert in ventilation." And with that the boy's face became alive. He went to the thermometer and checked it; then solemnly he reached up to physical heights impossible to anyone else in the room and carefully lowered the sash one half inch. This boy was fifteen years old. His reading was on the second-grade level. His mathematical concepts were limited to the simplest. But through him, every child in that room was being taught respect for individuals. Every child in that room was being taught the fundamentals of intercultural education through witnessing the respect paid by the teacher to one who in some classrooms would be scorned.

Perhaps this story, which may seem to some a far cry from intercultural education, may be used as a lesson in all that is best in such education. The teacher taught respect for the person in personality. She demonstrated that she valued Tom's integrity as an individual even though he could not meet the usual academic standards.

She was able to give to him and to the group a feeling of oneness. He contributed to the comfort and welfare of the group, of which he was a part. His

responsibility to the group emphasized what he had in common with them. At the same time, his difference was recognized. He was not forced to humiliate himself in attempting to meet standards he could not attain. He and the other children realized that his "difference" was a limitation in some ways but an advantage in others. And his "difference" was utilized as a contribution to the group and recognized as such.

Above all, the teacher demonstrated her own attitude in her relationship with Tom and taught an object lesson more effective than many words.

In the story of Tom we may find the essence of intercultural understanding.

Actions Speak Louder Than Words

Youngsters, as well as adults, have a part to play in building our democracy. Even unto the youngest, we must understand each other if democracy is to grow in our land, and peace is to live in the world. Our elementary schools may contribute much to such understanding.

However, parents and teachers should understand clearly that children learn attitudes more through deeds than through words. One of our first responsibilities in the teaching of intercultural education is to examine our school practices and eliminate those which teach intolerance. There is probably no better way to teach lack of respect for personality than through the practice in many schools of branding certain children as "failures" because they have not attained certain arbitrary standards. Mental hygienists have attacked this practice from the point of view of what it does to the child who fails. Perhaps a more severe attack could be made from the point of view of what it does to the attitudes of successful children to see some of their classmates thus humiliated. The over-emphasis placed by some teachers on marks or grades may have the same effect, teaching a respect for a superficial standard at the cost of fundamental respect for personality which must be the basis of

inter-personal and intercultural understanding.

Our Responsibility

Moreover, we should recognize that much of a child's experience is outside the school, and therefore much of his learning of attitudes is beyond the classroom. Although we as teachers may be able to help him develop sane viewpoints, we can never hope to be wholly successful as long as there are evidences of gross inequalities and prejudices in our society. A moldy cake cannot be made palatable by covering it with a pink sugar icing. We may be able to make some progress in our schools, but our children in their daily living will slice deeper and deeper into the whole cake as their experience is broadened. If we have brought them an unrealistic picture of society, children, as they meet reality, may not only be confused and bewildered, but, further, may reject as fable what little we have been able to teach them. In working with the children and in our own understanding we must face the unfortunate realities of certain aspects of our social and economic structures. This by no means implies a defeatist attitude, — quite the contrary. What it does imply is that we as teachers cannot feel that we discharge our duty to our children when we attempt to develop better attitudes in our classrooms. An even more important obligation is placed upon us to play our part as adults and citizens in moving boldly and courageously to remove the basic inequalities in our communities, in our nation, in our world. We shall fail miserably if we place our faith in the building of attitudes unless at the same time we take action to cure the causes of unfortunate attitudes. Only when we can link social action to our school programs for intercultural education can we hope to achieve our goal of a world of peace and justice in which, even unto the youngest, we respect men of good will of whatever creed, race or nation.

VII

INTERCULTURAL EDUCATION

Best Practices in Church and Synagogue Schools

MILDRED MOODY EAKIN*

IN A PROTESTANT church in Orange, New Jersey, boys and girls of high-school age sat waiting for their church school session to begin. The room in which they sat was beautifully furnished. The expression on the faces of these privileged class young people was lackadaisical, bored.

The door opened. The leader entered. Accompanying her was a man, a good-looking Negro. Faces of the group came alive.

"Boys and girls," the leader said, "I have invited my friend Mr. Lett to tell us how a large group of our citizens live in rich America."

Quietly, with vividness, humor, objectively Mr. Lett described the Negro situation. "I don't believe it!" one student exclaimed. "Will you let me prove it?" Mr. Lett asked. A trip to Newark tenements was planned.

After this trip, which included a visit to a Negro housing project, a study was made of a recent survey report on Negro life in New Jersey. This in turn led to contacts with local social service agencies and a guided trip through Negro slums in Orange, in the valley below the homes of the church school group.

The boys and girls were now in the mood to do something. In the church on the hill they planned and led a story-game-supper hour for twenty colored children under twelve. Gradually some of the white children from the valley and some from the church joined the colored group. From this play hour a toy project began, used playthings being collected

by the young leaders, repaired and painted by them and the children working together. The renovated toys would help equip a play room in the valley.

The party before Christmas — with colored and white children from the valley and white children from the hill playing together, singing together, enjoying the results of their handiwork together — was a heart-warming sight. Only one snobbish attitude or remark was observed. It came from an *adult* member of the church.

This, I think, illustrates *better* practice. The leader found a need in the life of the church school group. The group discovered a need in the community. Activities planned jointly by leader, students and children yielded results toward meeting both needs. Community resources were used. Two racial groups of children worked together at something they liked, got acquainted in a natural way. There was a sense of growth and achievement.

But the leadership was not interracial. And the project was short-term, isolated, not supported by like study on the part of other groups in the church. For these reasons I would not call this a *best* practice.

In the school connected with the Roman Catholic Church of Corpus Christi in New York City intercultural education is carried on in an enlightened way. One year a Sister who was teaching eight grade children about the flight of the Israelites from their persecutors in ancient Egypt discovered that "the children all knew of the persecution of Jews abroad but had no idea that discrimination against them existed in this

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country. When she suggested that there might be such bias here, questions were asked.* They were keen questions, and under the Sister's guidance they became the starting point of a detailed study.

The children read widely. They read pamphlets and articles. They read such books as Mary Anton's *Promised Land* and Edna Ferber's *A Peculiar Treasure*. They studied *The Merchant of Venice* and took note of the contents of the Jewish *Who's Who*. They wrote to prominent Jews and got replies — from Eddie Cantor among others. The Sister took them to the Jewish Theological Seminary in New York to study ceremonial objects there. The class completed murals depicting Jewish history and its relation to Christian history and the general background of our culture.

After several months the children began to formulate conclusions. Here are some of them: "Persecution is a weapon used against a minority by the unsuccessful, the ignorant, the bigoted." "It seems to us that we, Catholics and Jews, have much in common, part of which is persecution. We are going to do everything in our power to help and not to hinder the Jew, not only because our religion obliges us to do so, but because both they and we should benefit by good fellowship." "The non-Jew should be educated to the fact that Jews as a group of people have much to contribute to our cultural development. We think that America should be made safe for differences." Through an assembly program these findings were shared with other groups in the school and with adult visitors.

This again illustrates *better* practice, far above the usual. A need in the pupils' lives was discovered. The pupils wrestled with a current problem. Ideas were changed, principles worked out. But judging from the report, no opportunities for contact and fellowship with

Jews, adults or children, were provided. If the conclusions had to some extent grown out of such contacts and been implemented in them, good long-term results would seem to have been better assured.

In Philadelphia a significant piece of interfaith education was recently carried through under joint Jewish-Protestant auspices, the first move having been made by a Jewish director of religious education. To begin with, fifth grade teachers from two Reform Jewish temples, a Baptist church and a Methodist church met together from time to time over a period of seven months. The purpose was to get acquainted, explore the possibilities of joint study for the children, face difficulties, make plans. The plans which emerged called for a joint unit of study in which things that Christians and Jews have in common would be stressed first, things that each group has "in addition" being left until later.

For the first two weeks the children, eighty of them in all, met in their regular Sunday class groups — using the same materials, getting ready to meet each other. The third week all met together at the Baptist church. After twenty minutes in which reports were made of what had been done in the separate groups, the united group decided on a theme — "Brotherhood at work on our street" — for the following weeks. Children and leaders then attended the regular service in the church in which they were meeting, after which came a further three-quarters of an hour of planning and getting acquainted. This time there were two groups, with Christians and Jews in each, and, as one of the children remarked, you "couldn't tell them apart."

The next four weeks were spent in the regular classes, all four groups studying and working at the same brotherhood theme. Then the eighth and last session was held jointly at one of the temples. There was more getting acquainted and a regular synagogue service. Thus the project closed.

*Elizabeth E. Reed, "A Study in Tolerance," reprinted from *Religious Education*, October-December, 1940.

It had been most worthwhile, children and leaders agreed. "The Christians like us." "We think a lot alike." "Good Christians do not call me names." Such comments came from the children. Leaders noted that of academic learning there had been a minimum, of the feeling of brotherhood a maximum, that the children had got away from the idea that the strange was ridiculous, while taking greater pride than before in their own religious customs.

This, once more, is *better* practice. Adult leaders of two faiths wrestled with a community need, planned together to meet it with the children. First-hand experiences were provided. Two groups of young Americans came to know and like each other, and in the process ideas and attitudes were changed. But the program, as one of the leaders pointed out, lacked a planned follow-up. And neither in accompanying nor following has there as yet been provision for educating adults which might strike at the source of most of the children's misconceptions. With such additions this enterprise could surely qualify as an illustration of *best practices*. Without them it is still notable, especially for the unusual groundwork laid in the joint leaders' conferences and for the Jewish initiative with which it was launched.

Such initiative takes courage. There is unfortunately a very real chance that it will be misunderstood and rebuffed. Many Jewish leaders seem to believe that responsibility for education in Jewish-Christian relations rests with the majority group, and such a view is quite understandable. I myself have never found a rabbi who showed eagerness to launch a joint enterprise, but neither has a rabbi ever refused me whole-hearted cooperation in a project started from the Christian side.

The Wyoming Presbyterian Church in Millburn, New Jersey, used to choose a "congregational emphasis" in advance of each year's work. A few years ago, at the fall planning conference of the total

church staff, "Minority groups in our town" was chosen as the coming year's emphasis. Community frictions were such as abundantly to justify the choice.

In the church school the Intermediates, as their part of the enterprise, decided to become acquainted with local Negroes and their situation. This they did through interviews, visits, guest speakers, reading and discussion, the whole climaxing in a successful interracial Easter party.

The Juniors specialized in Jewish-Christian contacts. Fifty of the children went to a synagogue service. Fifty-six Jewish children later returned the visit. Results in clarified ideas were highly encouraging. Jewish and Christian teachers met and planned for cooperative studies — Jewish boys and girls studying Christian festivals while the Christian children studied Jewish festivals. Joint celebrations were held and united programs carried out.

The young people's department made a study of different racial contributions to their community and in February held a colorful international tea.

Meanwhile the adults were sponsoring forums on the causes of racial tensions and what could be done about them. Community panel discussions were held, with Negro, Italian, Catholic, Jewish and Protestant participants. There was visiting back and forth by members of church and synagogue.

Age-group interests and activities were not always kept separate. For instance children and young people and adults all had a hand in helping a local Negro church to get on its feet, financially and otherwise — a project which involved a variety of activities.

At a synagogue celebration in Millburn, with Jews and Christians present, a beautiful Menorah light was presented by the synagogue congregation "to the person who has done more than any other to establish friendliness and good will in this town between Christian and

Jew — with our gratitude." It was to the pastor of the Wyoming Church that the presentation was made.

This Millburn program, described here much too briefly, represents to me the *best* actual practice in this field of which I know. The enlisting of adults, as well as children of the different age groups, is especially noteworthy. But not even in this instance has there been adequate follow-up. The minister who gave the principal leadership went not long afterward to another pastorate.

Additional reports on church school efforts toward intercultural education are to be met from time to time in religious periodicals, notably in issues of the *In-*

ternational Journal of Religious Education for February 1943 and February 1944.

Some good resource materials are appearing. For Protestant use the series of Friendship Press texts entitled "The Church and America's Peoples" is to be recommended. For Catholics the "Faith and Freedom" series recently issued for use in parochial schools seems to offer excellent possibilities. A visual-aid unit on "Getting Acquainted with Jewish Neighbors" is now available through the National Conference of Christians and Jews. Based on a Protestant project, it has been found to be acceptable also to Jews and Catholics.

VIII

INTERCULTURAL EDUCATION

Best Practices in Secondary Schools

CLIFFORD R. BRAGDON*

THE NUMBER of high school teachers awakening to the sense in teaching for intercultural intelligence and decency grows larger every day. It does so as two facts become daily more clear: first, that learning to deal wisely with one's fellow Americans is crucial to learning to deal wisely with the other peoples of the globe; second, that current high school courses in civics, social living, American history, and problems of democracy commonly teach more *about* democracy than *for* democracy.

Another preliminary observation is in order. Much that is done in the name of intercultural education is not intercultural education at all, and much that is done in the name of something else is the finest sort of intercultural education. Because the label is new to many teachers, enthusiasm sometimes outstrips under-

standing. Education which trains young people to think straight — and disposes them to do so in human relations as elsewhere — is as good intercultural teaching as schools have to offer. Yet the best of what is now done by direct approach shows strength and promise for experiment in American secondary schools.

Aims.

Best practice varies, of course, with the teachers, pupils, and neighborhoods involved; it would not be best practice if it did not. At the same time common characteristics appear, notably in the realm of ultimate purposes to be achieved, new ways of thinking, feeling, and acting sought.

1. Best practice aims ultimately not at lip service to abstract ideals, but at loyalty to the conviction that certain ways of associating with people outside one's tight little in-group are worthwhile for everybody, including oneself.

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2. It aims not so much at subtracting from a person's prejudices as adding to his allegiances. Further, it does not ask young people to tear themselves loose from the circle within which they most intimately and comfortably belong, but to add greater and greater circles around it, each carrying its own set of associations.

3. It aims not at tolerance as sufferance at a distance, nor at paternalistic alms giving, nor at making every American like every other American, nor at indiscriminate admiration of everybody, nor at devotion to the idea that all men are and should be equal in every conceivable way. Instead, best practice aims at one or more of the following: informed and first hand understanding of other people as people; a tendency to judge them on their own merits, and to do so as intelligently as may be; adherence to the theory that the United States is properly a society of united but not identical cultures; recognition of the fact that other cultures than one's own have helped to build the good America and offer now cultural commodities which one needs for oneself; team work for the purpose of getting for all what each wants for himself; and a concern, stubborn but tactically sound, to help bring a single standard of opportunity nearer to reality.

Approaches.

Approaches to these aims in best practice vary considerably. Very best practice, though, seems to go at them through everything and everybody it can find, and to do so everywhere in the school and all the time. For convenience let us project here a composite school that shows this.

In it we will find classroom teachers in all subjects making the contribution to growth in intercultural wisdom which experience with their subject can provide.

We will also find one or two of these teachers, once or twice in the individual pupil's career in high school, taking in-

tercultural insights and questions out of the matrix of history, literature, social studies, biology, music in which they have been imbedded, and putting them into direct focus as subject matter with a pattern of its own.

In addition to these two instructional approaches, our composite school will reveal intercultural work going on through such extra curricular media as clubs, athletics, student government, home rooms, and assemblies. Some of that work will attack intercultural affairs directly, especially through clubs, assemblies, and home room activities. Most of it, however, will get at it indirectly, as in the practice in team work natural to athletics and student government at their best.

But teachers are not the only participants in this composite school's intercultural program. Those responsible for guidance keep alert to the part played by cultural and racial affiliations in the psychic health of young people learning to get along with their world and themselves.

The principal of this school, its supervisors and its superintendent, play a dual role. For one thing, they not only permit intercultural teaching in their school; they implement it. For the other, they not only protect it from misinterpretation by the community; they bring it out to the community — through school boards, adult education, and intercultural or interracial community councils.

Leaders in community life, men and women of various cultures and races, enter the life of the school. They come not to lecture at but to meet with youngsters — many of whom have never realized before that people of such names and complexions did important things supremely well. As organizations they come not to press the school into the service of this or that culture-group, but to support the school's work and to help carry it past the school's front door into the community's life.

And, finally, this composite school does these things in the only social weather in which they can flourish. That is, the school practices the decency and intelligence it extols. Teachers are a living example of it, in their relations to one another and to *all* their pupils. Team work, fairplay, and simple courtesy out of respect for everyman's sheer "human beingness" comprise the everyday, matter of fact, accepted mode of living. School life is so arranged that the chances of these behaviors getting practiced are better than normal. It is so arranged that practicing them pays.

In actual practice no high school uses all these avenues to intercultural goals, but there is evidence of a trend in the direction of using more than one. Probably two of the least common are two of the most productive — individual guidance as therapeutics for psychic trouble due in part to racial or cultural affiliations, and two-way passage between school and community. Certainly, the most common, even in best practice, is through direct instructional procedures, with unitary organization taking precedence over incorporated organization.

The difference between the two may be briefly illustrated. A teacher of social studies in Chattanooga sets aside a few weeks for interracial study in his white, twelfth-grade classes. Things studied and reported on are Negro housing, education, recreation, occupations, health, cultural contributions, crime, and social relations between Negroes and whites. Pamphlets are read. Negro schools are visited. White judges, editors, politicos, and social service officers are interviewed. On the basis of such information and experience, the meaning of justice and decent relations between Negroes and whites are calmly discussed upon pupil request. This kind of approach may be called unitary.

In New Orleans another social studies teacher sets aside several weeks for research in the sociology of the city.

Figures indicative of the characteristics of neighborhoods are gathered. Maps are made from them of delinquency areas, areas of bad housing, disease and unemployment. Hospitals, housing centers, schools, recreation centers—Negro and white, rich and poor — are visited. All sorts of people are interviewed, including management and labor. In the reports and discussions that follow, intercultural matters find a place, but in relation to other such social matters as federal housing, industrial expansion, public health, labor relations. This kind of approach may be called incorporated.

Administrative leadership in combination with community leadership is well illustrated by the experiment in Springfield, Massachusetts. A succinct account of it may be found in an article by Alice L. Halligan, "A Community's Total War Against Prejudice," in *The Journal of Educational Sociology*, February, 1943. It is enough to point out here that the entire administrative staff is hunting for productive ways of working with teachers and community together.

Guidance as therapeutics is more than occasional semi-formal conference between professional counselors and youngsters in hot water. The author encountered in Phoenix a class in English taught by a woman who counseled individual children as much as she instructed them, interculturally speaking. The youngsters here were mostly Mexican and Mexican-American. In this class teacher and pupils spoke Spanish as well as English. They discussed problems real in their own lives. Pedro and Paula talked and laughed with Peter and Pauline in this class as they usually laughed and talked only at home. They associated with their teacher in the halls as well as in the classroom. They told her about the trouble they had with their parents and what they had against "Americans." One of them said to the author, "She likes us." The point needs no laboring.

Here is an example of the use of an

indirect extra-curricular approach. Trouble broke out one afternoon between a Mexican-American girl and an Anglo-American girl outside the high school in a town near Los Angeles. The next morning rumor had it that serious fighting would be started by Mexican-American boys at the noon hour. Student government took counsel with their adviser. At noon the school put on a dance for everybody (not a grave lecture on riots). Members of student government "kept them moving" and made it a point to dance with the other culture group. There was no riot. At two o'clock, student government went into conference with Mexican-American leaders. It was here agreed that when trouble threatened hereafter the two groups would confer and agree upon the proper course of action. That is self-government and intercultural cooperation in very truth.

Processes.

Specific techniques give trouble only to teachers who are unsure about where their teaching is pointed and who lack the background of understanding without which no teacher should undertake any kind of education. Best intercultural work finds teacher and pupils doing all the variety of things they do in teaching and learning anything. Emphasis, however, falls on personal contact with superior representatives of unfamiliar cultures; on research into the facts about race, living conditions, and the tempers of culture groups; experience with their cultural contributions; cooperative undertakings as dramatics and committee work; and discussion of intercultural relations in terms of what Americans can afford rather than what Utopia shows.

The field is not rich in materials as it will be. *Intercultural Education in American Schools* by Vickery and Cole (Harpers, 1943) is, however, a good

source of bibliography and suggestions for techniques and experience likely to prove useful in the hands of teachers who already own a broad background in sociology, culture, and anthropology, and who already show teaching marked by technical ingenuity rather than adherence to pedagogical formulae.

But after all, if you want to change a person, you can try to scare him, shame him, habituate him, inspire him, or enlighten him. Best practice shows all of these processes on trial:

1. Picturing the threat implicit in the current state of affairs, the threat to one's own welfare and that of the people and values one cherishes.

2. Persuading youngsters that their biases are ill founded and inconsistent with their own avowed ideals.

3. Providing experience in situations likely to produce sound intercultural attitudes and abilities, accompanied by immediate practice in the rewarding behaviors that result.

4. Clarifying the meaning of and manifesting devotion to the righteousness of intelligent and decent modes of intercultural behavior.

5. Helping youngsters to meet the facts and to think out insights from them, leaving the rest up to the youngsters and their circumstances.

And in the very end, it is *people* who count! Teachers who are people, teachers who love intelligence, decency, and the whole particular crop of youngsters whom they touch find aims, approaches, and processes added unto them. Love is a forthright word. The best intercultural teaching is being done by people not afraid of it. Such "people as teachers" are finding ways of helping young Americans to see where they are going together — and where they want to go.

PROGRAM FOR THE ANNUAL MEETING OF THE R.E.A.

SEMINAR OUTLINES

THE READER will already have observed, on page 66, the outline of program for the Annual Meeting of the Association. The underlying theme of all six sessions of the meeting will be, "Religious Education in a War Torn World". The work part of the meeting will center in four seminar groups, dealing respectively with (1) religion at the college level, under the chairmanship of Edward W. Blakeman; (2) at the youth level, with Isaac Landman as chairman; (3) at the general adult level, with Harry C. Munro at the helm; and (4) at the level of childhood, under the general guidance of Edna L. Acheson.

In the papers that follow, each of these chairmen has outlined the general program for his own seminar. No attempt has been made to preserve uniformity of approach, but each one has, with his committee, done what seemed best.

The reason for publishing them is simple: to provide those who will attend with a basis upon which to do preliminary thinking, so that the seminars may get promptly under way.

The Editor.

I

COLLEGE RELIGION

EDWARD W. BLAKEMAN*

AT THE Annual Meeting in Pittsburgh, to be held April 30, May 1 and 2, the central question of our seminar will be, "In how far does the wartime experience in higher education constitute a religious opportunity?" To this question and issues which inhere in it, we shall devote three sessions, permitting

the Moderator and Recorder to chart our course. This procedure has the advantage of permitting given resource persons the informal rather than formal method of presentation. It permits the Committee to ask many to prepare their contributions in advance. It helps the Recorder secure much important data which otherwise could not be gathered. It is our hope that *RELIGIOUS EDUCATION* may be able to carry a generous report.

*Chairman of the Seminar. Dr. Blakeman is Counselor in Religious Education, University of Michigan.

Several groups of us have met and conferred. Educators and ministers in Evanston, Chicago and New York have aided us. One conference in Chicago brought about a hundred persons together in a series of discussions on May 2 and 3, 1943. (See report in *RELIGIOUS EDUCATION*, July, 1943.) The Chairman has conferred with groups at Purdue Indiana, Ann Arbor Michigan, Morgantown West Virginia, and Chicago, in which administrators, Army and Navy officers, ministers and teachers of religion have wrestled with the concrete duties of religious leadership among the servicemen on a given campus or in an area.

QUESTIONS EMERGING

Some of the questions emerging from these conferences and the experience of leaders in the field of religion in higher education will be of interest as we look toward the seminar meetings in Pittsburgh. The paper by Professor Thomas which appears in this issue of *RELIGIOUS EDUCATION* is a resource document for Seminar study.

1. The discovery of meaning has often been presented as the only adequate criterion for curriculum-making as well as for personality development. How has the war experience affected this pursuit within university and college?

2. "In the post-war period, we shall be dealing with youth who, while educationally belated", says President W. E. Wickenden of the Case School of Applied Science, "are none the less physically and psychologically mature beyond their years." Since the values and educational needs which these returning servicemen bring to the institution will definitely type higher education, can religious and other cultural fields expect to prosper as *elective subjects*? If we educate another generation in science and its application without supplying for them an improved orientation to the personal and social man, through art, philosophy and religion, can the democratic way go from strength to strength?

3. Previously we were lamenting the fact that every university faculty seems to be an aggregation of specialists each proficient in his own research or discipline and none interested in his neighbor. What has war-time intensity with a few central tasks and those performed under the pressure of the national emergency done to faculty attitudes? Does that general attitude or set of the soul which is peculiarly evident in the religious personality flower more readily or less readily since the war experience? What are the prospects for this religious attitude in the reconstruction period in campus life? Within faculties which are appalled by the fact of war so late in this age of enlightenment? Among students and faculty persons engrossed in specialities and remote from responsibility for the ends to which practical consumers of their findings apply pure science?

4. Terminologies, or the *problem of communication* between professors in different disciplines upon a given subject or experience, is a major issue. For example, education and philosophy teachers use "value", while those in sociology and psychology refer to "attitudes or patterns" and religious leaders use "religion" to embrace similar approaches to a given cluster of experiences. What possible solution may be offered?

5. Does the development of an adequate religious education or the attainment of personal and social maturity at the college-university level wait upon a curriculum which is value-centered rather than fact-centered as continuously held by leaders in Jewish and Christian Education? If so, has this war period vindicated or discredited that appraisal?

6. In what way can a closer inter-college cooperation between faculties in religion and allied fields improve the content, bibliography, teaching method, and general outreach of the professional persons involved?

7. Do the courses in the Arts College orient students to the world being born

or to customs, habits and integrations of the past? How have the shifts from individualistic economies to socialized commerce and from local politics to international relations affected student character and student outlook?

8. Students in the applied sciences of medicine, engineering and business have been greatly increased by the war. If cultural orientation, social education and introductory religious training are belittled by these trends, what is the challenge to educators?

9. In how far may we expect to orient the work of religious agencies, (church, synagogue, Christian Association), to the program of the educational institution which is central? Can we expect the worship, guidance and socio-religious development of students to be effective if their rabbis, pastors and directors can not teach and can not, by means of their professional duties, acquire educational status?

10. By what means may the religious counseling of students by agencies be directly related to, and included in, the student personnel phases of the university or college concerned?

11. What criteria have we developed for determining whether the institution of higher learning in which we live and teach is growing steady, is creating community and is thus manifesting an ability to mature the junior persons committed to its citizenship? Are such criteria skillfully used by administrators and faculties as normal procedure?

12. In how far do these institutions of higher learning rise above the pagan practices of pressure group behavior or prejudice which are often illustrated in community life? In how far are the leaders who are maintained by religious agencies engrossed in the attainment and perpetuation not of the agencies themselves, but of a matrix of culture?

13. In how far can the post-war impulse and the drive for political reconstruction at home as well as abroad be

accepted as a realistic basis for such a world order as is envisioned in the concept of the Kingdom of Heaven?

14. Cultural pluralism and other democratic outlooks have become increasingly apparent during the present ideological conflict. What are the implications of these facts for higher education and particularly for the leaders in religion?

15. We are confronted by the tragedy of millions dead in defense of the major democracies at a time when the populations of these countries have already grown old, due to a low birth rate plus high longevity. Does this challenge the next generation of young scholars to research in the humanities and religion in preference to engineering and trade? Will this fact and the drive for a just social reconstruction promise that an increased number of our ablest young scholars will turn to the social sciences, including religion? What are the obligations upon us?

16. Has not war served to reveal the wisdom of a world church, lifted missions to a new popularity, suggested a merger of the various great religions as cultures, and challenged higher education at home and abroad to a fresh diligence in inter-cultural, inter-racial and international affairs?

17. By what convergence of the several national associations, foundations and agencies devoted to the understanding and enriching of higher education may we prepare to meet the religious needs, the counseling demands and the morale requirements of the thousands of our fellow Americans who are being demobilized into the institutions we serve?

COMMITTEE MEMBERS

Edward W. Blakeman, Ann Arbor,
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Professor Charles M. Bond, Lewisburg,
Pennsylvania

Professor Harrison S. Elliott, New York
City, *Discussion Leader*

Dean Samuel P. Franklin, Pittsburgh, Pennsylvania
 Rabbi Harry Kaplan, Columbus, Ohio
 Rev. Alfred Lee Klaer, Morgantown, West Virginia
 Dr. L. L. Leftwich, Chicago, Illinois
 Father J. B. McQuarrie, Cleveland, Ohio

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RELIGION IN THE AMERICAN COLLEGE

GEORGE F. THOMAS*

RECENTLY a book was published by Lewis Mumford with the significant title, *Faith for Living*. Mr. Mumford previously had not been regarded by most people as one who would be likely to write a book on the necessity of faith. He had written in an interesting fashion on literary and aesthetic matters and had published a book on the technical basis of our modern civilization. But in his *Faith for Living* he shows that he has also become deeply aware of the moral and spiritual basis of human life and especially of the need for a strong faith, if men are to have the will to maintain and defend the civilized life of democracy.

An equally interesting sign that our literary men are taking more seriously the deeper foundations of society is to be found in a recent article on education by Walter Lippmann in the spring, 1941, issue of *The American Scholar*. His thesis is "That during the past forty or fifty years those who have been responsible for education have progressively removed from the curriculum of studies the Western culture which produced the modern democratic state" and "That the schools and colleges have, therefore, been sending out into the world men who no longer understand the creative principle of the society in which they must live". He points out that the freedom of democracy rests upon certain beliefs about the rational nature of man, his worth, and his moral responsibility which are derived from classical and religious sources. "Modern education", however, "rejects and excludes from the curriculum of necessary studies the whole religious tradition of the West" and "the whole classical heritage".

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He does not mean by this, of course, that there are no courses in the modern college in classics and religion. He means that they are no longer regarded as important, much less necessary, parts of the education of students. He doubtless also means that even when a college offers a few courses in these subjects, the vast majority of the other courses taken by its students are taught as if no light whatever would be thrown upon them by classical and religious thinkers. Hence, as he puts it, "There is no common faith, no common body of knowledge, no common moral and intellectual discipline." Since students are not taught the great lesson of classical writers that the life of reason is for man the only life worth living, and the great lesson of religion that man is a spiritual being made in the image of God, they naturally conclude that education exists not for the cultivation of reason and the spiritual life but to equip the student "for a career which will bring him money and place and power."

If young men and women badly need a faith to live by, and if the neglect of our religious heritage makes it difficult for them to attain it, it is time for us to re-examine our conception of school and college education and the place of religion in it. I should like to discuss briefly two or three of the main reasons for the comparative neglect of religion in our schools, colleges, and universities, and make some suggestions as to what can be done to remedy that neglect.

I

The first reason for the neglect of religion is one which applies only to public schools and colleges, namely, the legal reason. The fact that religion is put into the background in private no less than public institutions, however,

should warn us at the outset that the primary reason for its neglect is not the laws which regulate the public schools. Recently, I heard Professor Clarence Shedd, of Yale, analyze the problem of religious instruction in the state universities after a careful survey of these institutions. He gave it as his considered judgment that the main problem is not legal at all. He pointed out that credit courses in religion have been given in a number of state colleges and universities for a number of years. Sometimes, it is true, these courses are not given by departments of religion, perhaps because of the strange belief of some academic people that a person who has been specially trained in religion and who takes it seriously must be sectarian or dogmatic. But such courses as these may be extremely valuable, as I observed in one state university, in the case of courses in Bible given by the English and Greek departments.

II

There is a second and more fundamental reason for the neglect of religion in our schools and colleges. It is the secularism of our age. There are many who simply believe that religion, in the ordinary sense of belief in and devotion to an eternal source of good which both fulfills and transcends the natural goods of human life, is a delusion. They argue for the separation of church and state, but they want something quite different from the religious liberty the Fathers of our country were trying to protect in the Constitution. When they attack religious people for holding fast to certain truths and ideals, it is not because they have no absolutes of their own, but because they have new and different ones. Indeed, they have what amounts to a new religion, the religion of humanism.

They may state their position in different ways, but it is always the same position. When they talk with Christians, their argument runs like this: "Of

course, Christian morality is a good thing, and the school should inculcate its ideals. But we have to separate the moral ideals of Christianity from the erroneous or at least speculative religious beliefs which have been associated with them. The churches may still try to defend these beliefs or to get rid of irrational elements in them, but they are doomed to disappear. We now know that science alone can establish true beliefs; beliefs arrived at in any other way are mere guesses and fancies."

The assumption behind this view, of course, is that the scientific method is the only way to discover truth about anything. Because of this assumption, religious belief is rejected as guesswork without even examining the evidence for or against it. This assumption is made by far more people in academic circles than is usually recognized. Professor Mortimer Adler was wrong, I am sure, in his assertion that 90 percent of the professors of America make it. But it is true that, for many educated people, professors and otherwise, science has become a sort of religion and will brook no rival. In this new religion, scientific knowledge about nature has taken the place of faith in God, scientific method has taken the place of revelation, and the earthly happiness of men attained by the application of science to medicine, industry and the like, has taken the place of salvation. I do not need to add that in the new religion the utilitarian moral ideal of "the greatest happiness of the greatest number" has taken the place of the harder and more heroic Christian ideal of self-giving and self-sacrificing love for all men.

This is the scientific aspect of the new religion of humanism. But it has another aspect of a social and political kind: it claims to be the religion most suitable to democracy. The common idea that the basis of democracy must be the Hebraic and Christian conception of man is denied by defenders of the

new religion. They admit that in the past this religious conception, with its emphasis upon the worth of the individual, his fundamental equality with his fellows, and his right to put the claims of conscience above the demands of any human authority, has been a powerful force making for democracy in the Western world.

They do not believe that there is any necessary connection between democracy and religious ideas of this kind. "Democracy," they say, "arises quite simply out of the natural desire of men for the freedom necessary to the fullest development of personality. Men have learned from experience that they can solve their personal and social problems by using their intelligence. Of course, they must be educated in order to use their intelligence rightly, and their social attitudes must be conditioned in such a way that they will care about the general welfare. But that is all that is necessary for the success of democracy. To set up religious beliefs about men as essential to democracy is, therefore, a mistake. Our finite intelligence cannot attain to certainty about such beliefs and in the modern world men cannot agree on them. Moreover, men who think they have attained certainty in their beliefs make absolutes out of them and try dogmatically to impose them upon each other. By its very nature, democracy is incompatible with the assertion of absolutes of any kind. Men in a democracy must be free to revise their beliefs and their values must be held tentatively. Religion, by its very nature, insists upon certain absolute beliefs and values. In this way, it tends to make compromise and agreement impossible and creates conflict and division. Hence, the schools, if they are to serve the needs of democracy, must not teach any religious beliefs".

I have stated this argument as clearly and fairly as I can, because it deserves careful consideration. No one can deny

that many men and women without religious belief are strong supporters of democracy, or that there is danger in absolute beliefs of any kind. Nevertheless, there are two weaknesses in the argument which are fatal to it.

(1) Far more than the natural desire for freedom and the use of intelligence is necessary for the success of democracy. The primary requisite of democracy is a sense of responsibility, a willingness to fulfill one's duties to one's fellow citizens. If the will to justice is lacking, if concern for the welfare of the whole community is weak, democracy will immediately degenerate into a struggle between individuals, classes, or regions. Each class will press its own rights to the limit without regard for those of others, and anarchy will result. Intelligence, even when developed by education, will not by itself prevent this. As everyone knows, there is no necessary connection between high intelligence and public spirit.

(2) It is simply not true that, because of its absolute beliefs, religion must dictate the political decisions of men and hence make agreement by compromise impossible. Everything depends upon the way absolutes are conceived and applied. The absolute beliefs asserted by Christianity have to do, not with social policies in specific situations, but with the general purposes of human life in society. Men must try in every social decision they make to bring nearer the Kingdom of God among men, that is, a community in which all men love God and their neighbors. But the ways in which this can be done must vary with the situations men find themselves in, and a large measure of compromise and experimentation is necessary wherever many conflicting interests have to be brought into harmony. On the other hand, the idea that we need no absolute beliefs and values, even of a very general nature, to guide our social decisions, but are free to revise tomorrow everything

we believe today, is absurd. The experimentalists themselves show how impossible it is to believe this, for they hold to democracy and its values of freedom and individuality as absolutes. Indeed, if there were no principles and norms which could be believed to be finally and absolutely true, we would have nothing whatever to guide our thinking on social issues.

I am convinced, therefore, that democracy cannot be defended as superior to other forms of government without the moral responsibility religion brings, and that the democratic view of man and his values must be regarded as an expression of a religious view of life which is absolute and final in its truth. The weaknesses and hesitations of the democracies in recent years, in my opinion, have been largely due to the fact that they have for some generations lost sight of this, their true religious basis.

III

It should be obvious from what I have just said, that in my opinion the real enemy of religion in the schools and colleges is the dominant philosophy of naturalism. This philosophy is very widespread, partly because of the prestige of the natural sciences, partly because of the intense preoccupation of modern men and women with earthly happiness, comfort, and prosperity. As a result of it, the whole conception of man as a spiritual being who is related to a Spiritual Power and to moral purposes above nature has almost been lost. It is this fading out of the spiritual view of human life due to naturalism which is the third and deepest reason for the neglect of religion in school and college. For religion stands or falls with interest in spiritual realities and values.

It would be unjust to say that the naturalistic philosophy reduces man to the level of a mere animal seeking to satisfy his desires with material goods. It is only a gross and extreme natural-

ism which goes as far as that. The saner defenders of naturalism insist that, though man is wholly a creature of nature, he has certain capacities and interests which set him apart from the rest of the animal kingdom. He has, for instance, the capacity to reason, though he does not use it as often as he should. He is also a social and imaginative animal, capable of serving larger interests than his own. In other words, he has interests which one may call spiritual, if one is careful so to use the term as not to suggest that the spiritual is something different from the natural.

This higher naturalism, as it may be called, has a certain plausibility, since it seems to preserve the distinctiveness and dignity of man at the same time it emphasizes his roots in nature. I am convinced that it is an error, and an error which is all the more dangerous because it is so plausible. For the real question is, not whether man possesses distinctive rational, social, and spiritual capacities, but whether we are to interpret these capacities as products of nature or as the creations of a Spiritual Being beyond nature. If they are regarded as products of nature, nature as such must possess a rational and spiritual life adequate to produce them. Do we have any real evidence from sciences of nature — physics, chemistry, biology, and the like — that there is such a spiritual life in nature? There is life, of course, throughout the plant and animal kingdom. There is even a kind of intelligence in the higher animals. But there is nothing in nature corresponding to man's spiritual activity in knowing universal truths, devoting his efforts to ideal ends, or consciously pouring out his life in love. If there were, nature would justly be called God.

In any case, the naturalistic thinkers we have been discussing hold no such exalted view of nature. They recognize man's dependence upon nature as a

creature and commend a sort of natural piety towards her. But their real object of worship or at least reverence is man and his ideals. John Dewey's *A Common Faith* is the best example of this naturalistic religion of man. I would not want to say that such a religion has no merit. In our day it is the religion of some of our most unselfish men and is behind the practical idealism of many doctors, teachers, and others. But I believe it has two fatal weaknesses. First, it makes an idol out of man, a creature who, despite his potential dignity, is not worthy of worship; second, it leaves his spiritual aspirations and moral efforts swinging in the void without any support from the cosmos outside himself.

IV

I believe, therefore, that we must reject the naturalistic theory of man, along with the scientific humanism in religion based upon it, and affirm once more that the human spirit and its ideals belong to a spiritual order above nature and man. To do so, however, requires an act of faith. The reality of a divine spiritual life in which our spirits are grounded and whose purposes carry further our highest efforts cannot be proved with certainty. Philosophy can give reasons for thinking such a reality probable, but conviction will come only to one who is willing to venture beyond the evidence in faith.

This is the crux of the problem of religion in the colleges. Our colleges have for some time been devoting themselves to knowledge, as if knowledge can and should be substituted for faith. There has been a tendency in academic circles to identify faith with blind credulity, slavish acceptances of authority. Since such a faith is unworthy of a rational free being, men have tried to live by reason alone. Yet it has become increasingly clear that reason is not enough. As Hugh S. Tigner said, "Be-

lief is the basic organizing principle of persons, of societies, of cultures. Our rational knowledge never dispels the great mystery, or penetrates to the core of things, or gives us power of full control over life" — in *Christendom*, Autumn, 1941.

Since blind faith, however, cannot win the approval of rational persons, the only way out is for us to consider once more the possibility of a faith which will go beyond reason, but not contradict it. We should, first, do every honor to the natural and social scientists for their resolute attempt to ferret out the mysteries of nature and human life. There is nothing sacred in mystery as such. If God is a God of light rather than darkness, we need to be grateful even to those psychological explorers who have burrowed into the deeper abysses of human nature to reveal to us shamelessly the hidden and often dark forces in ourselves. Thus, men of reasoned faith should begin by admitting fully and gratefully the triumphs of modern science. But second, they must point out that *scientific knowledge of nature and man is restricted to phenomena presented by the senses; it can tell us nothing about the norms by which moral effort must be guided or about the spiritual life which we experience in ourselves. The only knowledge we possess of spiritual and moral reality, its values, and its norms comes through direct insight and feeling.*

Religion has always claimed that through such insight and feeling men become aware of a holy Presence, sometimes by itself, but more often as manifested in a beautiful object, a natural law, or a generous act. *Faith is simply man's affirmation of the Reality he sees and feels in these high moments. Far from being a blind thing without evidence to support it, it arises right out of our deepest experiences.* It can, therefore, lead us to knowledge of the spiritual life which we share, and of the divine source

of that life. Surely this claim to give us knowledge of the source of all life and truth deserves to be examined carefully and sympathetically in colleges devoted to truth.

Any college whose faculty came really to believe this would be quickly transformed. In such a college, the religious view of life would be taught not only in the department of religion but in all departments. The departments of literature would show how the great writers, such as Milton and Wordsworth and Shelley, have interpreted human life in terms of its relation to something higher than itself. The department of social sciences would judge all the institutions and policies they study by the standard of an ideal community ruled by the law of love. The department of history would explain

the real triumphs and tragedies of humanity by reference to deeper factors than economic greed and political ambitions. The departments of natural science would, at suitable times, point out those intimations of divine wisdom and power behind nature which have always aroused man's wonder. The practical arts and professions, finally, would be taught as opportunities to minister to human needs not for profit but for love. In short, knowledge in every department would be taught for its own sake, and also for its contribution to the spiritual life. Instead of fostering pride in oneself and one's power over others, it would bestow a modest dignity upon one's life and sweeten his fellowship with others. Every citizen of our democratic society can do something to make this dream for education come true.

II RELIGIOUS EDUCATION FOR YOUTH

ISAAC LANDMAN*

THE COMMITTEE which has in charge the setting up of the Seminar on Religious Education for Youth at the Annual Meeting in Pittsburgh, submits the following report as a basis for study and discussion at the Pittsburgh Conference.

The Central Planning Committee posed three questions to the Seminar Committee. This committee, consisting of fifteen persons whose names are given at the close of this outline, met for investigation and research. Ten members were present and participated in a thorough discussion of the agenda. The following summary of the Committee's conclusions is offered as a basis for the Seminar:

QUESTION I

What adjustments, if any, have religious agencies and their leaders made in program or method of work with adolescents or youth in their teens as a result of war conditions? What have they done to cope with delinquency, the breaking up of home life, the current idealization of hate, fighting and killing?

Specific projects mentioned were as follows:

1. New York City — Japanese-American Christian Fellowship — Every Tuesday evening since the summer of 1943 a group of young men and women, a little older than high school age, have met in some church for social and discussion purposes. Japanese boys in uniform have learned of these friendly meet-

*Chairman of the Seminar. Dr. Landman is Director of the Academy for Adult Jewish Education, Brooklyn, N. Y.

ings, and as many as one hundred on furlough have come at one time.

2. At Alford University — Money has been provided to cover the expenses of one of the four Nisei students. He is a leader on the campus and in the upper sixth of his grade.

3. The Home Missions Council has expanded areas for building friendliness for persons related to alien countries.

4. Presbyterian young people in several communities provided Christmas gifts for Japanese in relocation centers.

5. The Congregational Church has for its national program for young people projects under the slogan "One million hours of service." Dr. Alan Chalmers, Broadway Tabernacle, Broadway and 57th Street, New York, has information regarding these projects.

6. The Protestant Young Peoples' Organization is carrying on a cooperative program under the slogan "Christian Youth in Wartime Service," which includes four emphases which have been outlined in a pamphlet by the International Council of Religious Education. These are:

(a) Problems of disrupted populations, and kinds of service they would need;

(b) Recreational needs of youth;

(c) Relief and rehabilitation;

(d) What is involved in building a world order.

7. The Girl Reserve organization of the YWCA has a program for understanding and helping Japanese girls in relocation centers. *The Bookshelf* carries a series of articles on this subject. Mrs. Edmonia Grant at 600 Lexington Ave., New York, will send material and information.

8. The Presbyterian Board of National Missions has produced a movie depicting ways in which Americans are helping Japanese in relocation centers.

9. San Francisco Church for Japanese was opened to all people after the Jap-

ane had been removed. It has two ministers — Negro and white co-pastors.

10. Berkeley, California — Has a church with a Negro minister and mixed congregation.

11. Brooklyn, N. Y. — Dr. Cadman's church has been turned over to Negroes.

12. Wooster, Ohio — A downtown restaurant would not admit a Negro. Consideration of this was part of the program of a whole college group which was meeting there in conference.

13. Brooklyn, N. Y. — Presbyterian and Jewish Faith, following eight weeks' study, held joint worship, led by Jewish Rabbi.

14. Catholics — extending free day care, have revised age group upward.

15. Junior Hospital Aides serve soldiers, etc.

16. Collaboration between youth-serving agencies and National Broadcasting Company in a series of Saturday broadcasts (thirteen in all) "Here's to Youth."

1. Depicted police precinct cooperating with agencies in New York City.

2. "Trailer Town".

3. "Dad's in the Army" (breaking up of home life).

4. "Latchkey Children".

These are running currently. Lloyd C. Egner, Madison Avenue Presbyterian Church, New York City, has recordings. Get N. B. C. to provide reactions, also records.

17. New "Society Kit" — Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia. General comments:

Young people's programs in religious groups over the country have been of three kinds:

1. Social, recreational, or activity programs through which good will has been demonstrated.

2. Courses of study for young people's groups stimulating thought and providing information in this area.

3. Young people's conferences on this subject.

Local youth groups have emphasized the testing of religious ideals and insights in terms of social action. This emphasis has grown partly out of the war influence.

The Committee asked what organizations like the national church boards of education were doing to provide guidance on a national basis in the way of new program emphases, materials for social action beginning with deliberate appraisal of social needs, and plans to meet them.

Local religious leaders are in the forefront of movements for youth centers. They are participating in the new concern for the place of recreation in the lives of young people as one of the most effective ways of combatting the breaking-up of home life.

In some communities recreation has been conceived as an end in itself because it was time-consuming and kept young people off the street. It has lacked the positive dynamics of programs for social action that young people have participated in in other communities. One interesting link between recreation and social action has been in folk dancing. Young people have participated in the dances of different countries as they attempted to understand the culture of these countries.

QUESTION II

What steps are religious agencies and their leaders taking to help prepare youth in this age group for the transition from war to peace time living.

1. Keeping up with war problems has occupied all the energy and concern of organizations, but now they are beginning to be concerned with postwar problems.

2. Agencies have not done an entirely good job of helping young boys adjust from civilian to army life and the spiritual and moral hazards they face.

3. High school and college youth have

participated in work camps in relation to summer conferences, helping farmers to redeem labor and life in the country.

4. Adjustments church organizations will have to make to give high school youngsters *responsible* tasks after the war:

a) In one church eight boys and girls want to give their life in full-time Christian service — recruitment program of churches for Christian service is growing.

b) Some concept of mission or Christian service in the United States as abroad. Christian *vocation* is a new emphasis (total mission enterprise of the Christian church). How make everyone feel important? Psychological equivalent for tremendous national mobilization of human effort in the war — this will require collaboration along national lines and, functionally, across agency lines if in any way it equals war psychology. How is the church or religious education going to meet this need? We must focus vocational goals along these lines and secure the support of parents and others. The greatest safeguard against delinquency is to build up self-respect.

c) Comment by Catholic member of Committee: The Catholic national organization has just *begun*. Girls prefer to be inspired about things that are not going to touch them.

d) Catholic Interracial Youth Movement in colleges is growing — spiritual obligation to recognize any other member as a brother, along with the Fatherhood of God, is the motive. It has vitality. We must have more spiritual motives to provide vitality in the experiences of young people after the war.

5. Being wanted and being understood are necessary experiences for young people of the future. Tremendous new earning capacity of young people has emphasized spending values and a sense of opportunity.

6. Teen-age moral values have been badly shaken. What will this mean after the war — not eternal damnation, but healing and forgiveness of sins.

QUESTION III

What programs and activities are religious agencies and their leaders preparing which will help to inspire growing youth within this age group with religious ideals and to find religious approaches to postwar conditions and problems of life which they will have to face? What are some of these problems, and what are the religious approaches to them?

Church project plan — What are we going to do in the next twenty years?

Labor movement — role of church groups.

Why do adolescents and post-adolescents prefer to hang around bars instead of attending church meetings?

Labor unions are developing respect for personality.

Young people are important in their own church organizations, but they out-grow young people's groups and find no significant places or tasks in adult groups.

Educate parents to their responsibilities — problems, dangers, obligations.

The eighteen-year-old vote is a possibility ahead. People are growing into fully responsible positions at nineteen and twenty, education is accelerated; the church will have to accelerate adulthood.

The curriculum of vacation schools in the metropolitan area is to be specifically on worship this coming year — sense of significance of worship, of spiritual ideals.

THREE QUESTIONS FOR THE SEMINARIANS:

1. In view of needs and in the light of what is being projected, is there a dis-

tinctive or unique job of religious education for the nation, or is it also being done by groups outside the church? How can the church supply the needs of youth for fulfillment, motivation, etc.?

2. A one-year period of military service for young people seems likely. How shall we relate group planning and program-making to this?

3. How relate to national education programs?

MEMBERS OF THE COMMITTEE ON RELIGIOUS EDUCATION FOR YOUTH

Dr. Ruth Byrns, Director of Teacher Training, Fordham University.

Dr. Genevieve Chase, Girl Scouts of America.

Mr. George B. Corwin, Y. M. C. A., Secretary on work with adolescent youth.

Dr. Hedley S. Dimock, United Service Organizations.

Miss Miriam R. Ephraim, head of Youth Work, Y. M. H. A., Pittsburgh.

Dr. Margaret Forsyth, Professor of Religious Education, Columbia University.

Mrs. Edmonia Grant, head of Christian Student Program, Y. W. C. A.

Miss Helen Green, Executive Secretary, American Service Institute, Council on Intercultural Education.

Dr. Charles B. Hendry, Boy Scouts of America.

Dr. Frank Herriott, Professor at Union Theological Seminary, New York City.

Mr. George K. Hunton, Executive Secretary, Catholic Interracial Council.

Dr. Philip C. Jones, Madison Avenue Presbyterian Church, New York City.

Mr. Paul Limbert, Y. M. C. A.

Mr. J. Edward Sproul, Y.M.C.A., Program Executive.

Dr. Isaac Landman, Academy for Adult Jewish Education, *Chairman*.

III

THE RELIGIOUS NEEDS OF TOMORROW'S CHILDREN

EDNA L. ACHESON*

AT THE COMING Annual Meeting of the Religious Education Association in Pittsburgh, April 30, May 1 and 2, a group of workers concerned about the religious education of children will discuss the questions raised in this paper and other papers, as they consider "The Religious Education of Children in a War Torn World". The writer will welcome comments and suggestions from others about what future religious education should emphasize.¹

THE BIBLE

The direction of the experiences of youth to their potential religious maturity is hindered by the widespread confidence that knowledge of the primitive religious experiences and concepts in the Old and New Testaments is in and of itself valuable. One frequently hears that we need more religion. Most parents, and even most church educators, feel that this means a greater knowledge of the contents of the Bible as it is.

A recent survey of the Bible action picture strips or Bible comics revealed three interesting facts. It showed, in the first place, that many prominent, nationally known ministers and religious educators had lent their names and given testimony to their faith in the values of

presenting the Bible stories as they are in the Old and New Testaments. The stories associated God with a revengeful attitude towards one's neighbors. The miraculous or supernatural were special evidences of God's presence or of Jesus' unique power. Changing experiences of the Hebrews which brought changing ideas of God were not portrayed. Incidents such as Amos' challenge of a God who wanted honesty and justice instead of sacrifice, and Hosea's discovery of a God of love, were generally overlooked.

The study showed, in the second place, that well known secular educators and authors had slight knowledge, if any, of the results of historical research in the Bible and that they held, apparently, a very naive belief in the power of Bible stories in and of themselves to produce a vague something of value in religious experience. The mounting number of sales of the Bible in comic form indicated, in the third place, an interest on the part of parents, grandparents, ministers, teachers and children either in the form of presentation or in the power of the contents to solve a child's religious problems. People, by and large, seem to feel a need of religion for their children and the only religion which they know is associated with the knowledge of the contents of a book — "God's Holy Word".

There was no indication in this study that any group felt it essential to discover how a person builds into his very life and being those values for which he would live; what must happen if the dynamic for living is God-ward and has

* Chairman of the Seminar, Dr. Acheson is Director of Religious Education, Brick Church, Rochester, New York.

1. Members of the Seminar Committee, who have been studying and canvassing the problem by correspondence, are listed at the close of this paper, as are also the questions that will form the basis of the seminar discussions.

an eternal quality; how a child may be guided so he achieves a functional faith of his own rather than merely gives verbal assent to the faith of dogma; under what conditions symbols are of value in achieving personal integration; how to free a personality from the tensions created by fear, hostility, resentment or jealousy so that the serenity which is so necessary, if meditation and quiet are to permit the inner growth which action in light of a good conscience demands, will be characteristic; or what compulsive elements, limiting because they bind one to an unhealthy emotional pattern, are being fostered at home, through the school or in the community.

If the religious education of children is to meet to any extent the needs of the future, a different note must be sounded. The return to the Bible needs, in the first place, a different emphasis. Parents, teachers, educators and ministers must distinguish between the enjoyment, as good stories, of the adventures of David, Moses or Paul and the sympathetic appreciation of the men as great ethical characters. In order to bring this latter about there must be a vivid reconstruction of the ethical situations in which these men found themselves and the situations must be portrayed against the background of the social, ethical and religious culture of the age in which the heroes lived. One needs to recognize, too, that the idea of God suggested by the naive explanation of the universe which Hebrew folklore contains is not adequate for our scientific age and that the great truths of the Bible become meaningful to a person not because he knows who discovered them, nor how they arose, but because there is something in his experience to which they relate. Mere knowledge of the Bible stories will not suffice.

CREATING GOOD WILL

Religious educators will need, in the second place, to understand more clearly how basic personal behavior patterns

color one's whole ethical life. There is a great cry today that, unless we learn to live together cooperatively with men of every race, color and creed accepted as equals, we face disaster. Religious educators are concerned about how to create good will but they have neglected some basic considerations. For years textbooks have been produced which picture the customs, culture and beauty of other races. Descriptions of situations in which mutual appreciation and sympathetic understanding of other peoples and races are developed have been given. Folk festivals showing the common significance for all religions of the cycles of nature have been arranged. All of this is of value. Little has been done, however, to show how emotionally tangled patterns limit ethical action or how invigorating a life becomes in which the various strains and stresses are integrated around great concerns. Some people identify themselves with the suffering of other persons or races to such an extent that they limit their usefulness to the minority groups whom they would serve. In all their relationships they are solving their own unrecognized problems rather than objectively removing barriers to goodwill. Knowledge alone then will not build the goodwill we wish — whether it be knowledge of the cultural history of any one race, of the problems and injustices which minority groups face, or of the precepts of the Christian ideals — the fatherhood of God or the brotherhood of man. The whole area, not only of how problems of personal adjustments influence one's ethical behavior but also how to satisfy one's psychological needs if ethical maturity is to be attained, must become the common knowledge of religious teachers and parents.

HOSTILITY

Many of our youth will live in countries in which fear, hunger, want and hostility are rampant. Europe has been pictured as a place where, even in one's home, one cannot speak without fear of a spy. It is feared that when present

hostilities cease pandemonium will follow. Each individual will need great emotional maturity and a strong sense of companionship with the Eternal if he is to be grown up enough to remain calm and detached while those who have suffered load their emotional perplexities on him. The consideration of how we can create in children enough security — a feeling of being at home with themselves, with others and with the universe — that they can carry mankind's burdens, will need a prominent place in a religionist's plan for the education of the future.

The problem of how to get rid of hostility is not confined to the suffering hordes in Europe or China or India. Each individual carries a load of buried hostility and few parents or teachers know under what conditions this load becomes too heavy for the individual to bear, in what form it may break forth, or how to remove it permanently. In fact, many workers with children are unaware of the tensions created by feelings of hostility. They try to build a way of good will on top of a deeply buried cauldron of anxiety and hostility.

Some Negro and white boys and girls, living in the area of greatest juvenile delinquency of one city, are released by a public school for a week day school of religion class. They seethe as soon as the repressive lid of school discipline is removed. Undercurrent tensions fostered by home and community are evident. The children pick on one another; call each other names and mutter at each other. They seem to live in a world where there is nothing but hate. One day the week day school of religion teacher noticed signs of great tension "Lois (a white girl) is Jack's (a Negro boy) girl," was one comment. The class in religion proceeded with difficulty. The external discipline which the secular school imposed was lacking. Any activity presented brought forth a recurrence of muttering — a tone of inner group tension.

Finally one boy said to the teacher, "Do you know what's the matter today?" "No," she replied. "Hell," he continued, "our gym teacher tried to make us dance the minuet." This announcement produced a storm, in which it was evident that no Negro boy would dance the minuet with a white girl or any other girl. Finally one Negro boy spoke, and one could hear protests of his race about many restrictions which it considered unfair. "This is a free country and nobody can make me dance the minuet. I'm going to the principal and tell him so, too."

Before this class could carry on any meaningful activity some way had to be found to get at the undercurrents of disturbance. The community itself had Negro-white hostility. A minister in one of the Negro churches preached every Sunday, so he said, that Negro injustice must be removed. What that teacher needed more than anything else was to know ways of reducing group antagonism and individual hostilities. She could not do it alone. School, church and home had to cooperate. Individual counseling would be necessary. The religious educator of the future can no longer be set off apart as other-worldly. A functional religion demands that she know and be a part of the groping, growing life of the community, working so that each individual may build a foundation to which the great religious truth will relate.

Psychiatrists tell us of ways hostility can be released. They speak of the clay modeling in which one's antagonisms are lessened by what one does to the model of the one he hates. One models his teacher or his parent and then knocks his head off! Whether this is the most effective way of sensing and ridding one of hostility, how many heads must be knocked off, or whether it has any values at all most religious educators do not know; nor are they aware of other, and perhaps better, methods recommended or

discussed by mental hygienists. The need for the future is that religionists, sociologists, educators, psychiatrists, mental hygienists and other students of individual and community problems meet together and pool their separate understandings. A mature religion is impossible if certain emotional immaturities characterize the person. Too often individuals carry seething undercurrents buried deep and covered over by a veneer of good will. Now and then fires break forth and religious educators know not what to do beyond a reprimand or a proof text or a pious patience or a hope that time will right a difficulty.

A SENSE OF GUILT

A three and a half year old came running to his nursery school teacher one morning and cried, "I'm a bad boy." For the rest of the hour he cried. When his mother came for him he ran to her and repeated, "I'm a bad boy." Upon being questioned the mother stated that the boy had behaved in a similar fashion at home that week. It seemed probable that the child was burdened by too great a sense of guilt and that the mother was fostering this by her sincere desire to make him good. Now religion has always been concerned about how to release one from a sense of guilt. In Moses' time a ram was chosen and with due ceremony all the group's sins were placed on him and he, the scapegoat, carried the sins away. Theologians have said that Jesus' blood could release mankind — that it took away one's guilt. A pertinent problem today is how to release one from the burden of too great a sense of guilt. One often sees its ill effects in an apologetic, almost neurotic, religionist. Persistent problems for future work with children are: What produces a sense of guilt? What fosters it? What is its function? When is it too burdensome? What are the evidences that it has an unhealthy effect? How may one be released from it? How may one prevent the growth of an undesirable feeling of guilt? What

is its relation to anxiety? What difference will knowledge of this sort make in religious educational procedure?

COMMITTEE MEMBERS

Dr. Edna L. Acheson, *Brick Church, Rochester, N. Y., Chairman.*
 Dr. Edna Baxter, *Hartford Seminary Foundation.*
 Mrs. Jeanette Perkins Brown, *Riverside Church, New York City.*
 Mrs. Sophia L. Fahs, *American Unitarian Association.*
 Dr. Mary Alice Jones, *International Council of Religious Education.*
 Miss Florence Martin, *Director Weekday Schools, Dayton, Ohio.*
 Mrs. Mary E. McWhirter, *New York State Council of Churches.*
 Dr. Alberta Munkres, *Cornell College.*
 Miss Ruth Murphy, *International Council of Religious Education.*
 Miss Ruth Shriver, *Board of Religious Education, Church of the Brethren, Discussion Leader.*
 Miss Ione Sykes, *Board of Christian Education, of the Presbyterian Church.*
 Miss Mildred Widber, *Director of Children's Work, Congregational-Christian Churches.*
 Miss Dorothea Wolcott, *Supervisor of Weekday Schools, Cincinnati, Ohio.*

PLANS OF THE SEMINARS

Miss Ruth Shriver will be the discussion leader. The first of the three seminar periods will open with a paper by Mrs. Sophia L. Fahs on the general topic of "Religious Education for Children in a War Torn World". This will be followed by discussion and presentation of the findings of the two pre-convention discussion meetings.

At the second seminar period, Miss Ruth Murphy and Miss Florence Martin will discuss the changes war conditions have made on child life at home, in the street, and at school. The third seminar period will be taken up with discussion on the questions raised in the two preceding meetings.

IV THE RELIGIOUS EDUCATION OF ADULTS

HARRY C. MUNRO*

THE PROGRAM for this seminar group will revolve around three large problems, each of which will occupy the attention of the group at one of the three meetings:

1. What are religious agencies and their leaders doing with reference to the religious life of men and women in the armed forces, with reference to home life, community life and spiritual values in the face of war necessities and war ideals?

2. What steps are religious agencies and their leaders taking to help adults to pass from war time ideals, attitudes, and habits to peace time aspirations and ways of living?

*Chairman of the Seminar. Secretary for Adult Religious Education of the International Council of Religious Education.

3. What are the responsibilities of religious agencies and their leaders towards helping adults to find solutions of personal and world wide problems emerging out of this war? What are some of these problems? What specific religious preparations in program, activities, method, aims, and organization are religious agencies and their leaders making now to fulfill their responsibilities towards individuals and towards the country in post war days?

COMMITTEE MEMBERS

Harry C. Munro, *Chairman*
Samuel M. Blumenfield
Joseph D. Connerton
Ralph Hall Collis
G. George Fox
Paul R. Reynolds

BOOK REVIEWS

JEWISH TEXTBOOKS

DOROTHY ALOFSIN, *The Stream of Jewish Life*, 360 pages, \$1.75.

ROLAND B. GITTELSON, *Modern Jewish Problems*, 267 pages, \$1.25.

A Symposium, *How Can Jews Survive the Present Crisis?* Mimeographed, 100 pages 8½ x 11, 75c. All three published by the Union of American Hebrew Congregations.

In his introduction to each of these books, the general editor, Dr. Emanuel Gamoran, states their purpose simply: Jewish youth and adults have long needed a series of textbooks which would explain Jewish history, customs, rituals, and life. They need to know the stream

of Jewish culture, and the contributions made by Jews to modern life. They need to think through the problems which are thrust upon them by virtue simply of their being Jews. A number of books are needed, of which these are merely the first three in a series. To characterize them briefly:

Miss Alofsin writes in fictional, or story form, about modern Jewish institutions and customs in America. A group traveling in a trailer go hither and yon, have pleasing experiences as they go, see many different types of cultural expression, discuss among themselves, and so learn what their culture means. The book reads like a house afire.

Rabbi Gittelsohn presents an entirely different kind of textbook. He raises questions for discussion concerning all sorts of problems Jews face, a few chapter headings inquiring — What is a Jew? What keeps Jews together? Should they intermarry? What do their enemies say about Jews? Why do some people dislike Jews? What can be done about anti-Semitism? What about Zionism? A great deal of factual material is presented, around which discussion can easily take form, and together with this material, question after question is penetratingly asked. For the high school age.

The symposium contains carefully detailed outlines of five discussion courses for adults and youth, each mimeographed on a different color of paper, bound together. Each about 20 pages in length. The five courses deal respectively with Economic patterns for survival, Jews and the Bill of Rights, Jews and Christians, Jewish family life and Jewish survival, and the American Jew in civic life. Each is carefully annotated, with numbered paragraphs for study rather than casual reading, and provide abundant bases for thoughtful discussion.

These books are prepared for the use of Jewish groups, of course. Their material is so appropriate to the use of any group (or individual), including non-Jews, that they can be unreservedly recommended for use in Christian church groups that would like to know something more about this question that is growing so acute among us.

Laird T. Hites.

* * *

TWO ENCYCLOPEDIAS

ENCYCLOPEDIA OF CHILD GUIDANCE, edited by Ralph B. Winn, 456 pages, \$5.00.

ENCYCLOPEDIA OF MODERN EDUCATION, edited by Harry N. Rivlin and Herbert Schueler, 902 pages, \$10.00.

Both published by The Philosophical Library of New York City.

Each of these volumes is the product of a large number of specialists writing under the direction of a general editor. Each is comprehensive in its own field,

and the content as scientifically adequate as the intelligence of very competent editorship makes possible. A good many cross references make easy the exploration of any topic in relation with marginal fields. Brief but carefully selected bibliographies follow each item, making it possible for a reader to go to sources without difficulty. Arranged as each book is in alphabetical sequence, a table of contents becomes superfluous, yet the first of the two books carries one. The mention of a few contributors by name, and of a few topics considered, will reveal the significance of the two books:

From the *Encyclopedia of Child Guidance*: Ada H. Arlitt, Samuel Beck, William E. Blatz, George W. Crane, Horace B. English, Bernard Glueck, Sidonie M. Gruenberg, Arthur Jersild. . . ; Ability, Acceleration, Achievement Tests, Boy Scouts, Camping, Child Delinquency, Color Blindness, Congenital Traits, Crippled Children. . .

From the *Encyclopedia of Modern Education*: Frank Aydelotte, William C. Bagley, V. S. Blanchard, Boyd H. Bode, John S. Brubacher, Theodore H. Chen, Merle E. Curti, Walter C. Eels, Abraham N. Franzblau, P. R. Hayward. . . . ; Academic Freedom, Accrediting, Achievement Tests, Activity Program, Adaptability, Adjustment, School Administration, Adolescence. . .

Laird T. Hites.

* * *

WILLIAM C. BOWER, *Church and State in Education*. University of Chicago Press, 103 pages, \$1.00.

The readers of this journal will be glad to see a book by Mr. Bower on this critical question in religious education, the place of religion in public education. The book originated in a series of lectures given at the University of Virginia in November 1943.

Starting with the thesis that the vital universal elements of religion are functional, and that the community should assume responsibility for teaching religion on a functional and non-sectarian basis, he proposes six ways in which religion might be made an integral part of public education. He regards these

six methods as concomitant aspects of an inclusive procedure: (1) an objective treatment of religion whenever it is encountered in the regular curriculum, as an important part of culture; (2) a field of knowledge, with its history and philosophy; (3) guided experience in the inter-relationships of the school community; (4) cultivation of religious attitudes by the use of ceremonials and celebrations; (5) a principle of integration of education and the culture which it seeks to interpret; and (6) use of the resources of religion in counseling.

The author criticizes both education and religion as being backward looking, instead of dealing with the creative releasing possibilities of contemporary experience. He finds education weak at the point of values, ideals, and motivation, and believes that religion rightly interpreted might help education at these points, for religion functionally expressed is the continual re-evaluation of all particular values. When religion is thought of functionally it is unitive, but it becomes sectarian, divisive, and tangential when it is considered mainly from its theological, sacramental, and ecclesiastical standpoints. It tends also in its functional aspects to serve both personal and social needs with critical constructive principles and practical modes of procedure. Mr. Bower laments the anachronistic distinction between the secular and religious.

The difficulties in attaining these ends are recognized but the author does not feel that a democracy should wait for the various sectarian institutions to settle their differences. It should begin in an experimental way to discover what is the most fruitful method of approach. This would involve training of public school teachers so that they could handle religion in an objective, critical-historical, and yet appreciative way. It would mean a progressive revision of theological and philosophical points of view, and a distribution of responsibilities between the family, the school, the church, and other agencies.

How difficult the reconstruction is

going to be is illustrated in the author's own tendency to revert to the theological formulae without maintaining functional interpretations. This is particularly noticeable in one section of the last chapter in assumptions regarding God and Jesus. To many of our readers it may seem that Mr. Bower has left an unbridged gap between his functional point of view and his theological position in this section.

Mr. Bower has worked on this functional-theological problem before in other books, and in several articles in this journal in past years, and we hope he may continue to help us by his keen critical thought. It will be some time before universal elements have a universal language, but the author is realistic when he proposes that teachers of religion learn the methods of inquiry, comparison of diverse points of view, and objective study. This book invites local communities to work on cooperative democratic plans for their own needs, and to share their experience with others. The author is already at work on one phase of this merger of religion and education in an undertaking in the University of Kentucky.

* * *

HELEN H. JENNINGS, *Leadership and Isolation*. Longmans Green, 240 pages, \$3.00.

Dr. Jennings presents a comprehensive analysis of the social choice process as revealed through use of Moreno's sociometric test. This study of the interpersonal feeling of individuals for each other is related to the basic elements involved in leadership or in isolation from the social group. Religious educators will be interested in the analysis of behavior traits which are associated with leadership and isolation, and especially interested in the attitude of the leader towards her followers. Although a leader "type" has not been found, the leaders are persons who understand others, are considerate of others even in chastisement, and are trustworthy or dependable. This is not a book for everyone, but will be of help to the individual who wants a deeper insight into the problems of individuals within a

group, or one who is engaged in leadership training.

George S. Speer.

* * *

BERNICE BAXTER AND ROSALIND CASSIDY, *Group Experience, The Democratic Way*. Harper. 218 pages, \$2.50.

In this day when we are being forcibly impressed with totalitarian ideals and methods, there is an increasing need to safeguard and reinforce our own democracy by development of intelligent leaders who thoroughly understand democratic ideals and methods.

This book not only presents studies of actual democratic groups but gives pertinent and worthwhile ideals and training for the leader based on actual experiences in young people's camp activities, university student government, and city block organizations under the Office of Civilian Defense. It is rich in case material and documentation for studies of leadership situations in life and in the classroom. While much of the illustrative material is taken from the Pacific Coast, there is a total absence of provincialism in the writing. At intervals throughout, developments in contemporary research and experimentation are reviewed.

This book will be especially helpful to those in leadership positions and more particularly to the leaders of youth. For the prospective leader especially there are definite suggestions for objectively evaluating democratic participation of young people in group experiences.

The author gives a bibliography of almost three hundred books and articles in addition to a list of the publications of the American Youth Commission, with an abridged bibliography of especially recommended books.

David Probert.

* * *

ROBERT N. McMURRY, *Handling Personality Adjustment in Industry*. Harper, 297 pages, \$3.00.

Without realizing it, McMurry has written an excellent book for ministers, teachers, and everyone who deals with

people. Intentionally, he has analyzed and described (with numerous illustrations) the reasons for tension and conflict between management and labor. These reasons he finds are basically in personality, in emotional adjustment or lack of it. Their solution lies not alone in outward improvements — shorter hours and more pay — but in studying the persons involved, satisfying personal needs for importance, ego satisfactions, providing security, cooperation. Difficulties emerge at the management level quite as frequently as at the worker level. McMurry canvasses them all.

Any religious leader who reads this book thoughtfully will emerge better acquainted with the normal processes of human life, and better able to understand his own people and their problems. —

Laird T. Hites.

* * *

ANNE ROE, *A Survey Of Alcohol Education In Elementary And High Schools In The United States*. Quarterly Journal of Studies on Alcohol, New Haven, Conn., 132 pages, \$1.00 paper.

The publisher's announcement, "A comprehensive analysis of alcohol knowledge as presented in the American schoolroom", as a description of this work appears to be justified.

Since the teaching of the effects of alcohol is mandatory in the public schools of all states, and in the high schools of all but four states, Dr. Roe made a survey to find out what the laws were, and the manner in which they were carried out.

Carrying the survey further, she secured information from public, private and parochial schools, publishers, and other agencies who might be expected to have some interest in this problem. The results are briefly but adequately summarized. A bibliography of textbooks and references containing material on the subject of alcohol is included.

The very sane attitude towards the problem of alcohol education taken by Miss Roe is well illustrated by the following quotations from page 9:

"The social as well as the public health aspects of the alcohol problem are of such magnitude that it is imperative to prepare the young and adolescent student to meet this problem adequately."

"The student must be taught to see that . . . the manifestations are of a nature which make the use and abuse of alcoholic beverages not a matter of mere taste and inclination, but of mature consideration involving social responsibility and responsibility toward oneself."

"It is essential that spurious logic should be avoided in connection with the instruction on the alcohol problem, to the same degree as it must be avoided in any other scientific subject."

Part II of the work covers the legal regulations of alcohol education. This section reports on where, when and how the subject is to be taught. Twenty-two states indicate penalties where persons "fail, neglect or refuse to teach this subject or cause it to be taught".

Dr. Roe criticizes much of the published material, and then cites recent and reliable research work proving that many of our temperance arguments are illogical.

If the material in this book is used to its fullest extent, the cause of temperance will make tremendous gains.

Hugh A. Rice.

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BOOK NOTES

ROBERT E. FITCH, *A Certain Blind Man*. Scribners, 181 pages, \$2.00.

In a series of five essay-sermons a professor of philosophy and religion inquires into the heritage, the present, and the future of American culture. We are materialists, he maintains, and we seek for ease and comfort. We are too indifferent to face the tragic drift of the times and think our way through; and we are too lazy and complacent to do anything but drift — that is, most of us. Religion, of course, is in the background of the author's thought, as a means to solve part of our problems; yet he carefully refrains from the current "return to religion" plea that most essayists make. A wholesome, stimulating treatment.—P. R. C.

* * *

IRVING H. FLAMM, *An Economic Program for a Living Democracy*. Liveright, 342 pages, \$3.00.

The author believes in capitalism, both private and public, operating with a bare minimum of regulation, which he conceives of as the

"road to Fascism". We waste 130 billions each year, he maintains, much of which could be saved with a proper organization of society. The core of his book lies in Chapter IV, in which he proposes a reorganization of society, in which, under a planning commission, administrative departments of Natural Resources, Fabrication, Public Utilities, Employment, Social Service, Health — fourteen in all — would operate to guide nearly all human experiences. —P.R.C.

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S. E. FROST, Editor, *The World's Great Sermons*. Halcyon House, 395 pages, \$1.98.

Several hundred ministers collaborated with Dr. Frost in selecting these greatest of the world's many great sermons. The collection begins with Jesus' Sermon on the Mount, includes several of the Church Fathers and Saints, and closes with a number from ministers still living. Included are Protestants such as Poling, Sockman, Palmer and Fosdick; Catholics like Sheen, Jews like Silver and Wise, and Humanists like Haydon and Reese. A brief paragraph before the sermon places the man in his times. A book that will be treasured and widely read.—R.C.M.

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EDWARD GHOLSON, *Musings of a Minister*. Christopher, 101 pages, \$1.50.

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CLARK R. GILBERT, *Devotions for Youth*. Association and Revell, 144 pages, \$1.75.

Leaders of the religious life of young people are often hard put to it to prepare significant devotional materials. The author of this book, a public high school man, has prepared or assembled 124 such brief programs of worship, and offers them to us here. He has done an excellent piece of work, that will be welcomed.—T.D.E.

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JAMES GORDON GILKEY, *God Will Help You*. Macmillan, 114 pages, \$1.50.

Believing that a vital religious faith can furnish resources to face hardship and disaster, Dr. Gilkey presents ways in which God — the unseen mind, power and goodness at work in the normal processes of this universe — can help individuals to find courage and strength. God makes direct contacts with people through their ability to perceive beauty, to

reason, to adopt and struggle toward ideals, and to recognize and meet the needs of others. Modern poets afford many illustrations of the truth he seeks to convey.—R.W.S.

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SHELDON AND ELEANOR GLUECK, *Criminal Careers in Retrospect*. Commonwealth Fund, 380 pages, \$3.50.

In 1921-22 510 offenders were released from the Massachusetts Reformatory. The Gluecks have kept in touch with them through the years, and have written three books — the first five years after release, then ten years, and this book covering the men fifteen years after release. Each chapter covers one or another phase of adjustment to community since release. In an appendix 45 tables present the entire matter in statistical form. A constant inquiry throughout the book is, Why did the individual respond in the way he did after release. Thoroughly scientific, yet thoroughly readable, of course. — C. T.

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DOUGLAS G. HARING, *Blood on the Rising Sun*. Macrae Smith, 239 pages, \$2.50.

The Japanese nation has always been totalitarian, has never wanted westerners living in the country, and for centuries has dreamed of world rule under the pattern established by Ancient Rome with its divine Emperor. Professor Haring canvasses Japanese history, shows the intensity of loyalty and patriotism, and describes the enemy which the democracies must meet. — A. H.

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ROGER HAZELTON, *The Root and Flower of Prayer*. Macmillan, 137 pages, \$1.75.

The Dean of the Chapel of Colorado College has written a book on prayer in keeping with the simple, historic beauty of the chapel that inspired the book. He starts with the thesis that public prayer is a difficult exercise, but more especially so in days of global war. The purpose of this beautifully written book is to give value as well as content to the practice of leading others in prayer. The author deals with the most glaring and prevalent faults in public prayer, such as insincerity, lack of well chosen words, and conventionality. Since only a few who must lead in public prayers are masters of rapid prose composition, the author gives examples of perfectly composed prayers to illustrate his injunctions. An interesting and valid theory of the author is the alleged relation of prayer to poetry. This book will be read by ministers, young and old, then lent to church school officers and others responsible for leading church groups in public prayer. This thoughtful book ought to do much good.—C.A.H.

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G. J. HEERING, *The Fall of Christianity*. Fellowship Publications, 243 pages, \$1.50.

Dr. Heering is a seminary professor in Holland. His book was published in Holland in

1928, in Britain in 1930, and now in the United States. Bishop E. Stanley Jones writes a vigorous foreword.

Dr. Heering starts with the ethic of Christianity, which he shows is clearly and definitely against war, for Jesus shows a better way of life. Then he shows how the Church and the State have become related in the war enterprise, at the cost of the essential Christian teaching. Finally, he asks what the Church should do, and answers that, as an institution, it should bring every pressure possible against war, participating in such movements as the League of Nations, but critically; and as individual Christians, its members should resist war at every point, since obedience is due first to God, rather than to the State.—A.R.B.

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EDWARD A. HENRY, Compiler, *Doctoral Dissertations Accepted by American Universities, 1942-1943*. H. W. Wilson, 110 pages, \$2.50.

This is the tenth annual volume of a series. After 17 pages of general statistical and historical data, 98 pages are given to listing doctors, titles of theses, and where published. In 1941 there were 3526 doctorates given in the United States. In 1943 there were 2689, of which 84 were in the field of religion. — R. C. M.

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FREDERICK HEYDENAU, *Wrath of the Eagles*. Dutton, 318 pages, \$2.50.

The Eagles are the Chetniks. Their wrath is against the invaders of their country. Mihailowitch is their leader. This story reveals their life, their struggles, their personality, and the troubles they are heaping on the Germans. — A. H.

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DESIDER HOLISHER, *The Eternal City*. Frederick Ungar, 160 pages, \$3.00.

With the fullest cooperation of the Vatican authorities, Mr. Holisher studied the Eternal City, took vast numbers of photographs, interviewed personages, and otherwise assembled the material for this beautiful book. Each of the ten chapters is very brief — a page and a half or slightly more, and is followed with excellent photographs illustrating the particular area covered. Each photograph is accompanied by a descriptive paragraph. A magnificent work of the printer's art, for Catholic and non-Catholic alike. *Imprimatur*, of course.—P.R.C.

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WINGFIELD HOPE, *Life Together*. Sheed & Ward, 199 pages, \$2.50.

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sires and actions is something intimately connected with the mysteries of life, both natural and supernatural. Sexual pleasure is a lawful, a good and holy thing, because it is attached to the generation of the children of men. . ." —E. A. W.



HELEN G. HOGUE, *Bringing Up Ourselves*. Scribners, 162 pages, \$1.50.

People are what they have become. From early childhood come experiences that mold people into adult patterns. Mrs. Hogue, after long experience as a child psychologist, describes in detail how these patterns are formed. Written informally, and with abundant illustration, her book will be immensely useful to parents whose children are "problems." —A. R. B.



EMMETT J. HUGHES, *The Church and the Liberal Society*. Princeton, 307 pages, \$3.00.

In fifteen solidly written and rapidly moving chapters a reader of this thought provoking book is carried from the genesis of the liberal society in the sixteenth century, through its flowering and the development of its flaws, to its fruition in fascism and to the moment of its destruction with a revival of an intelligent faith in democracy. The writer is a Catholic, and gives due justice to the Church's steady resistance to the irrational movement of ruthless economic individualism, whether by the person or the society, which he terms liberalism.—P. S. W.



ELIZABETH B. HURLOCK, *Modern Ways With Children*. Whittlesey House, 393 pages, \$2.75.

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EDNA R. HUTTON, *Carols Of The Ages*. Bethany, 77 pages, \$1.00.

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STANLEY JOHNSON, *The Grim Reapers*. Dutton, 224 pages, \$2.75.

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The expansion of Christianity through the past 1900 years has been one of the great cultural facts of history. Professor Latourette has undertaken to prepare a monumental history of this expansion. In the series, this is Volume VI. It treats of expansion, from 1800 to 1914 in northern Africa and in Asia. This means, of course, Christian missions and missionary activity, Catholic as well as Protestant.

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Fourteen men and women who are engaged in one way or another with elderly people's care contributed the papers which form this volume. Every aspect of the subject is considered, the general point of view being: every old person has the right to be as happy and as useful as he can, and should be helped to do so; among the aged there is infinite variation, and each one is to be considered individually; in his old age he will reveal the personality patterns he has developed through life; while there are institutions to which the elderly may go, not all should live in them. An excellent canvassing of a perennial question.—P.G.W.

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MARIE COLE POWELL, *Boys And Girls At Worship*. Harper, \$2.00.

It is a great and creative art to lead boys and girls so that they have a real experience of worship. Made to order services are apt to lack vitality and many leaders either the time, inclination, ability or sources for finding good materials and constructing vital services. Mrs. Powell provides a great deal of fresh material and suggests services so that the reader, using his own insights and ingenuity, is able to work out services that meet the needs of children. There is nothing hackneyed about the material or the suggested services. Both are of high quality.—A.J.W.M.

JOSEPHINE L. RATHBONE, *Relaxation*. Teachers College, 157 pages, \$1.75.

Professor Rathbone has written a very good little book on the effects of physical or mental tension, why they are important within limits, how they get beyond limits and why, and what to do about it when they do. The book leads up to and centers in methods of release of both physical and psychological tension. A very sensible treatment.—P. H.

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That small children *feel*, rather than *think*, is the underlying consideration in this excellent book. Dr. Ribble, pediatrician and psychiatrist, insists that a child needs both emotional and physical care in order to develop into a well integrated, wholesome child. This well-rounded care will come primarily from a mother, of course, but the father is the power behind the mother to give stabilization to the whole triangle.—P.G.W.

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ARMIN L. ROBINSON, Editor, *The Ten Commandments*. Simon & Schuster, 488 pages, \$3.00.

The Editor is an Austrian publisher. Taking Hitler's oath that he would wage relentless war against all that the Ten Commandments stand for, he invited ten outstanding authors to cooperate in illustrating how Hitler has attempted to carry out his oath. Thomas Mann, Rebecca West, Franz Werfel, John Erskine, Bruno Frank, Jules Romains, Andre Maurois, Sigrid Undset, Van Loon, and Louis Bromfield are the authors. Each has written a short novel illustrative of his particular Commandment. The result is a confirmation of the fact that Hitlerism is, above all else, a war against the religion expressed in the Commandments.—P.G.W.

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GEORGE RODGER, *Far on the Ringing Plains*. Macmillan, 295 pages, \$3.00.

A photographer and reporter for *Time* Magazine traveled 75,000 miles through many war zones, and took numerous pictures. In informal language, beautifully illustrated, he describes the journeys, the people he met, and the adventures through which he passed.—G. R. T. B.

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MARGARET LEE RUNBECK, *The Great Answer*. Houghton, Mifflin, 238 pages, \$2.00.

In hundreds of places during the war people have been in the most difficult, painful situations. They have prayed, and things have turned out right. This book takes twenty of those episodes, from all parts of the world, on land, sea, and in the air, describes them simply, and interprets them as the hand of God working out his destiny for the side that is right. Easily read.—T.B.A.

SIGRID SCHULTZ, *Germany Will Try It Again*. Reynal & Hitchcock, 238 pages, \$2.50.

The author has been intimately at home in Germany. She describes how, even before the close of War I, Germany began the preparation for another effort to achieve her purpose. Now that War II seems to be lost to her, she is again working quietly to mobilize such forces as will permit a third effort at world domination — unless, as the author points out, there is such an extirpation of all such influences after the war as will literally leave no one to carry forward the plans. — F.J.C.



ERNEST F. SCOTT, *The Varieties of New Testament Religion*. Scribners, 310 pages, \$2.75.

The New Testament, Dr. Scott points out, was written by men who differed widely in their doctrinal interpretations of the events they describe. His book is designed (1) to point out these differences in doctrinal detail, and (2) to show the inherent unity of their varied points of view around the essentials of religious living. Throughout runs a note of hope that Christian churches may become more "free," may permit their members to differ on doctrinal questions, while they live together the essential religious life. — C. T.



SIDNEY SHALETT, *Old Nameless*. Appleton Century, 177 pages, \$2.00.

Old Nameless is an American battleship that cannot yet be mentioned by name. The book is the story of that vessel's heroic work at the battles of the Savo Islands and Guadalcanal, when 28 Japanese vessels were destroyed at a cost of nine American. The book is strongly but straightforwardly written. — P. H.



FULTON J. SHEEN, *Philosophies at War*. Scribners, 200 pages, \$2.00.

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BERTRAND SHURTLEFF, A W O L: *K-9 Commando*. Bobbs Merrill, 284 pages, \$2.00.

Awol is a dog, a Doberman Pinscher, A. W. O. L. from German masters he disliked. His story is beautifully told: bought by an American, affectionate and intelligent, trained for Commando duty, which he performs to perfection. Everyone interested in dogs will like the story. — A. R. B.

DERRICK SINGTON AND ARTHUR WEIDENFELD, *The Goebbels Experiment*. Yale, 274 pages, \$3.00.

The Nazi Party, taking its cue from psychological thinkers, has set up the most elaborate machine for controlling the thinking and the emotions of people that has ever been devised. It covers every phase of public relations — broadcasting, newspapers and books, public speeches, schoolroom techniques, entertainment — and it has been directed toward the German populace, the soldiers, to occupied countries, and to enemy lands. This thoroughgoing analysis and description of the functioning of this machine is illuminating. — E. A. W.



CAROLINE SLADE, *Lilly Crackell*. Vanguard, 609 pages, \$3.00.

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This is a helpful book, especially for laymen. Chapters II-IV are a sort of commentary on the healing miracles and ministry of Jesus. Chapter XI deals with the neuroses that easily beset the minister because of the characteristics of his profession. The rest of the book expounds therapeutic and developmental values

of the church. One of the most difficult tasks, the author holds, is to persuade people to seek divine forgiveness. Writers on religious subjects persist in holding to a concept that the story of the prodigal son shows a need to seek forgiveness to be non-existent. There is considerable material but loosely connected with the main theme and the whole might be greatly compressed.—A.J.W.M.



JESSE STUART, *Taps for Private Tussie*. Dutton, 253 pages, \$2.50.

Kim Tussie, from a relief family in the Kentucky mountains, was killed for his country, and his widow received \$10,000 insurance from Uncle Sam. What happened to the numerous members of the Tussie Clan when they became suddenly rich is the theme of this hilarious story. Stuart himself lives in the mountains, and knows the people of whom he writes.—F.J.C.



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GEORGE F. THOMAS, Editor, *The Vitality of the Christian Tradition*. Harper, 358 pages, \$3.00.

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STEWART EDWARD WHITE, *Anchors to Windward*. Dutton, 191 pages, \$2.00.

Anchors to windward is a striking figure of speech for the title of a book whose aim is to help the general reader to "stability and personal peace here and now". The author is skilled in writing for the public and shares his homely philosophy which has been forged in the experience of life. "The Four Freedoms of the Spirit", "It is Dangerous to be Safe", "The Word 'Meditation'", "Prayer" (including notes on the Lord's Prayer) and "Many Mansions" are chapter titles and indicate something of the spirit and quality of the whole.—A.J.W.M.



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